DOCUMENT RESUME

ED 348 327 SO 022 659

TITLE	Fulbright Summer Seminars Abroad Program 1991. China: Tradition and Transformation. Curriculum Projects.
INSTITUTION	National Committee on United States-China Relations, New York, N.Y.
SPONS AGENCY	Center for International Education (ED), Washington, DC.
PUB DATE	92
NOTE	554p.; For other years, see ED 340 644 and SO 022 654-658.
PUB TYPE	Guides - Classroom Use - Teaching Guides (For Teacher) (052) -- Collected Works - General (020)
EDRS PRICE	MF02/PC23 Plus Postage.
DESCRIPTORS	Elementary Secondary Education; Foreign Countries; *Instructional Materials; *International Relations; Social Studies; Study Abroad; *Teacher Developed Materials; *Teacher Exchange Programs; Units of Study
IDENTIFIERS	*China

ABSTRACT

Written by U.S. teachers who traveled to China in 1991, this document contains a compilation of curriculum projects about China. The projects include: "China Via the Five Fundamental Themes of Geography" (S. Cassady); "Jiemei (Sister): An Analysis of the History and Role of Women in the People's Republic of China" (M. Collescano); "China: An Introductory Unit for a Study of Contemporary Societies (6th grade)" (G. S. Dallas); "Youths Understanding One Another, Cross-Culturally" (B. Dutton); "The American Revolution: A Lesson Plan Comparing the Text Treatment of the Event in American Texts and Texts from Mainland China" (J. Garland); "Curriculum Projects on China, Chinese Geography, Chinese Proverbs, and Chinese Education" (D. Genet); "Images in Flux: Sino-Japanese Relations During the Summer of 1991" (R. Hayzer); "China: Yesterday and Today, A Whole Language Unit for Grades 4 and 5" (C. Hokanson); "Chinese American Friendship Club" (P. Kopchick); "Scenes of China, Summer 1991: A Video Script" (K. Long); "Women in China: Role in Transition" (V. Phebus); "China Kaleidoscope: Units of Study, Grades 3-5" (J. Rushton); "The Voyages of Zheng He: China's 15th Century Navigator" (C. Sage); "The History of Education in the People's Republic of China" (K. Sid); "From Mao to Now: China in Transformation and Change" (R. Stelton); "Two Projects: 'Woman Warrior' Unit and Introduction to the Art of China" (N. Traubitz); "China Across Lines: An Interdisciplinary Study Guide for Secondary Curriculum" (A. Trummer); and "Interpreting the Past: China's Terracotta Warriors" (C. Volger). (DB)

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ED348327

1991 FULBRIGHT HAYS SUMMER SEMINARS ABROAD PROGRAM

China: Tradition and Transformation

Curriculum Projects

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Table of Contents

Sharon Cassady . . . . . "China Via the Five Fundamental Themes of Geography"

Marguerite Collesano . . "*Jiemei* (Sister): An Analysis of the History and Role of Women in the People's Republic of China"

G. Sanford Dallas . . . . "China: An Introductory Unit for a Study of Contemporary Societies (6th Grade)"

Beth Dutton . . . . "Youths Understanding One Another, Cross-Culturally"

James Garland . . . . . . "The American Revolution: A Lesson Plan Comparing the Text Treatment of the Event in American Texts and Texts from Mainland China"

Donna Genet . . . . "Curriculum Projects on China, Chinese Geography, Chinese Proverbs, and Chinese Education"

Robert Hayzer . . . . . . "Images in Flux: Sino-Japanese Relations During the Summer of 1991"

Constance Hokanson . . . "China: Yesterday and Today, a Whole Language Unit for Grades 4 and 5"

Patricia Kopchick . . . . "Chinese American Friendship Club"

Kelly Ann Long . . . . . "Scenes of China, Summer 1991: A Video Script"

Vicki Phebus . . . . . . "Women in China: Role in Transition"

Janice H. Rushton . . . . "China Kaleidoscope: Units of Study, Grades 3 - 5"

Cherryl Sage . . . . . . "The Voyages of Zheng He: China's 15th Century Navigator"

Katherine Sid . . . . . . "The History of Education in the People's Republic of China"

Robert Stelton . . . . . "From Mao to Now: China in Transition and Change"

Nancy Traubitz . . . . . "Two Projects: *Woman Warrior* Unit and Introduction to the Art of China"

Aaron J. Trummer . . . . "China Across Lines: An Inter-disciplinary Study Guide for Secondary Curriculum"

Carol Volger . . . . . . "Interpreting the Past: China's Terracotta Warriors"

CHINA VIA THE FIVE FUNDAMENTAL THEMES OF GEOGRAPHY

By

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Purple Sage Elementary School
Round Rock Independent School District

Fulbright-Hays Seminar
China in Transition
Summer
1991

CHINA VIA THE FIVE FUNDAMENTAL THEMES OF GEOGRAPHY

By

Sharon Cassady
"China in Transition"
Summer 1991

Descriptions: By using the five fundamental themes of geography, students will be able to make geographic observations and analysis of China. They will memorize land forms and locations, interpret thematic maps, compare and contrast regions, use problem solving techniques, and evaluate international trading patterns.

Fundamental Theme: Location - The placement of a feature on a map. It can be exact points on a grid (absolute), or it can be relative to another feature (relative).

Learning Outcomes: When given a world map, students will be able to locate China. They will also locate and name the major landforms and some of the major cities in China.

Grade Level: Intermediate

Related Learning Opportunities: Science and math

Classroom Procedures:

Day One:

1. Using the latitude and longitude lines on a world map, have the students locate China.

2. Using a map of Asia, locate China.

3. On an unlabeled map (may be a transparency) of the world, locate China and color it in.

4. Using a transparency of China with only the shape drawn and dots to denote the location of major cities, lay another transparency over it and locate and label the following cities: Beijing, Tianjin, Nanjing, Shanghai, Canton, Hong Kong, Xian, Kunming, and Chongqing.

5. Remove the transparency with the names of the cities and have students name them. Pass out individual maps and have them write the names of the cities on their own maps.

Day Two:

1. On an outline map of China locate and name the Himalayas, Plateau of Tibet, Takli Makan Desert, Gobi Desert, Manchurian Plain, North China Plain, Sichuan Basin, and Yunnan Plateau.

2. Distribute manila paper to students. As teacher makes sketches (note the word *sketches*, the maps don't have to be exact or professionally done, a rough location is adequate) on the blackboard or a transparency, the students will:

- -draw the shape of China (fill the paper)
- -draw peaks for the Himalayas
- -label the location of the plateaus (Yunnan and Tibet)
- -label the location of the deserts (Takli Makan and Gobi)
- -label the location of the plains (Manchurian and North China)
- -draw in the Yellow (Hhang He) and the Yangtze (Chiangjiang) Rivers

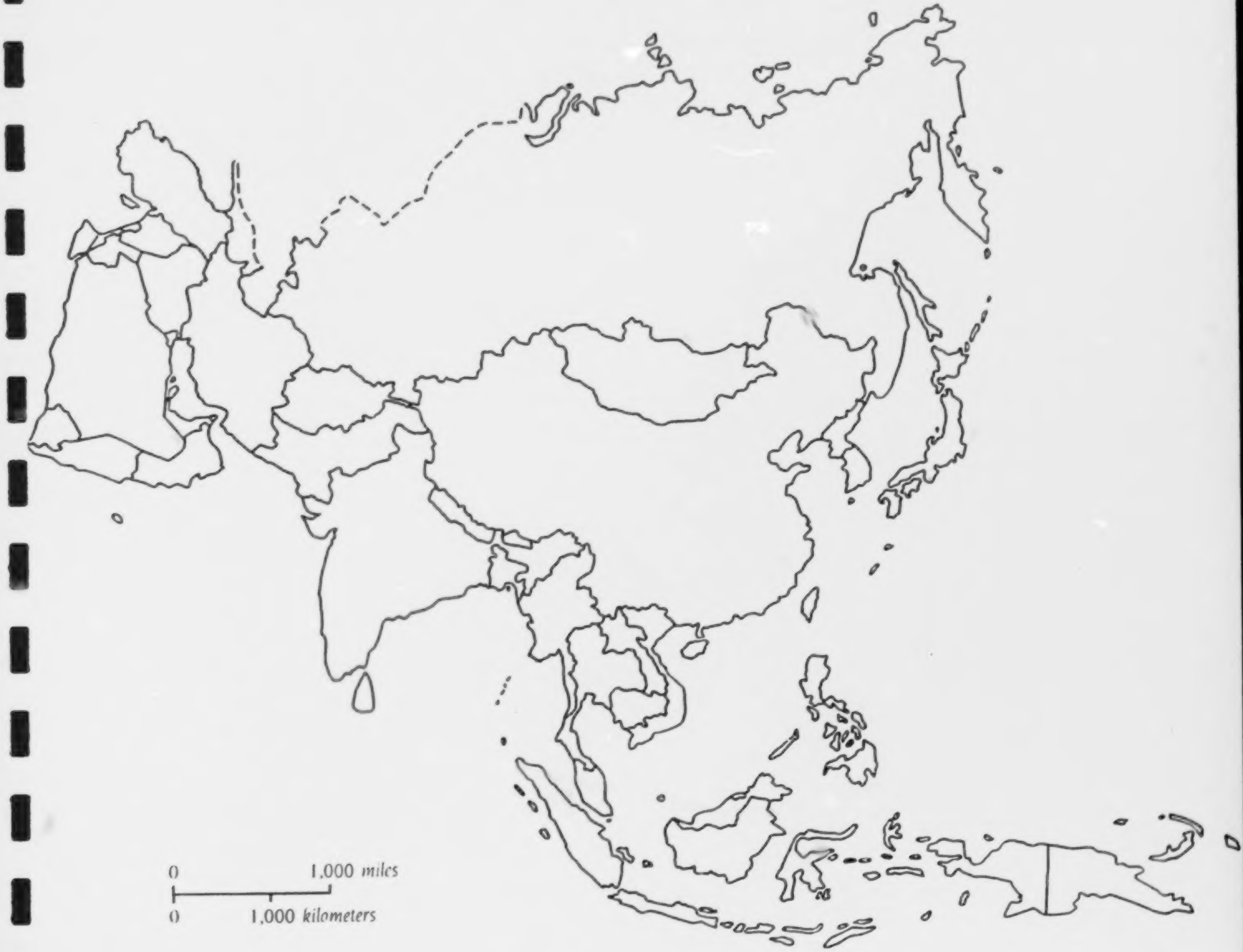
Materials: Transparencies of world map with and without labels, China with cities labeled and without labels, individual outline maps of China, and manila paper.

Evaluation: Using the blank map of China, put numbers from one to ten placed at the locations of the following and have the students match the letter with the name.

A. Beijing
B. Himalayas
C. Yellow River
D. Yunnan Plateau
E. Hong Kong
F. Gobi Desert
G. North China Plain
H. Takli Makan Desert
I. Yangtze River
J. Shanghai

7

asia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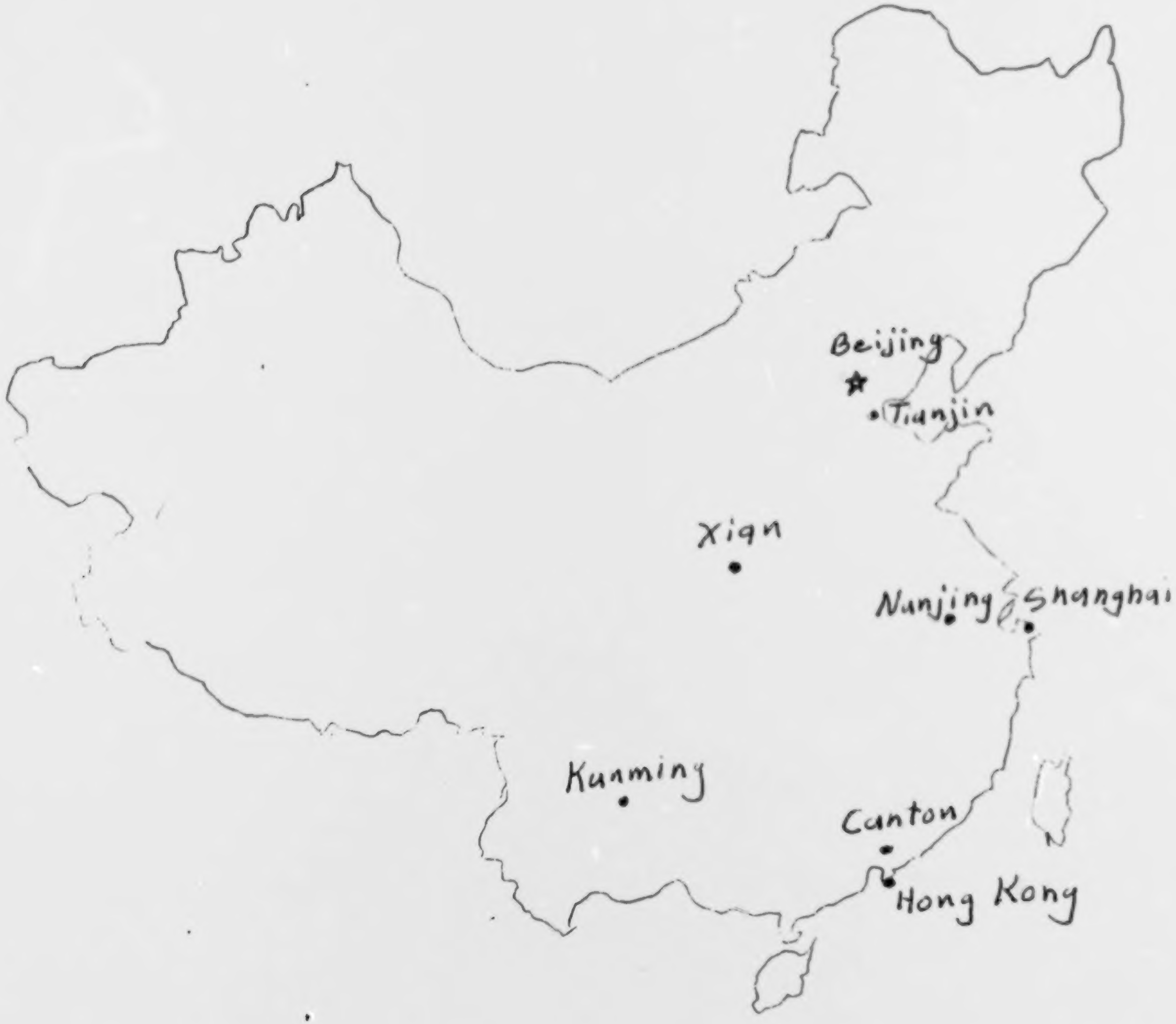
Beijing
Tianjin
Xian
Nanjing
Shanghai
Kunming
Canton
Hong Kong

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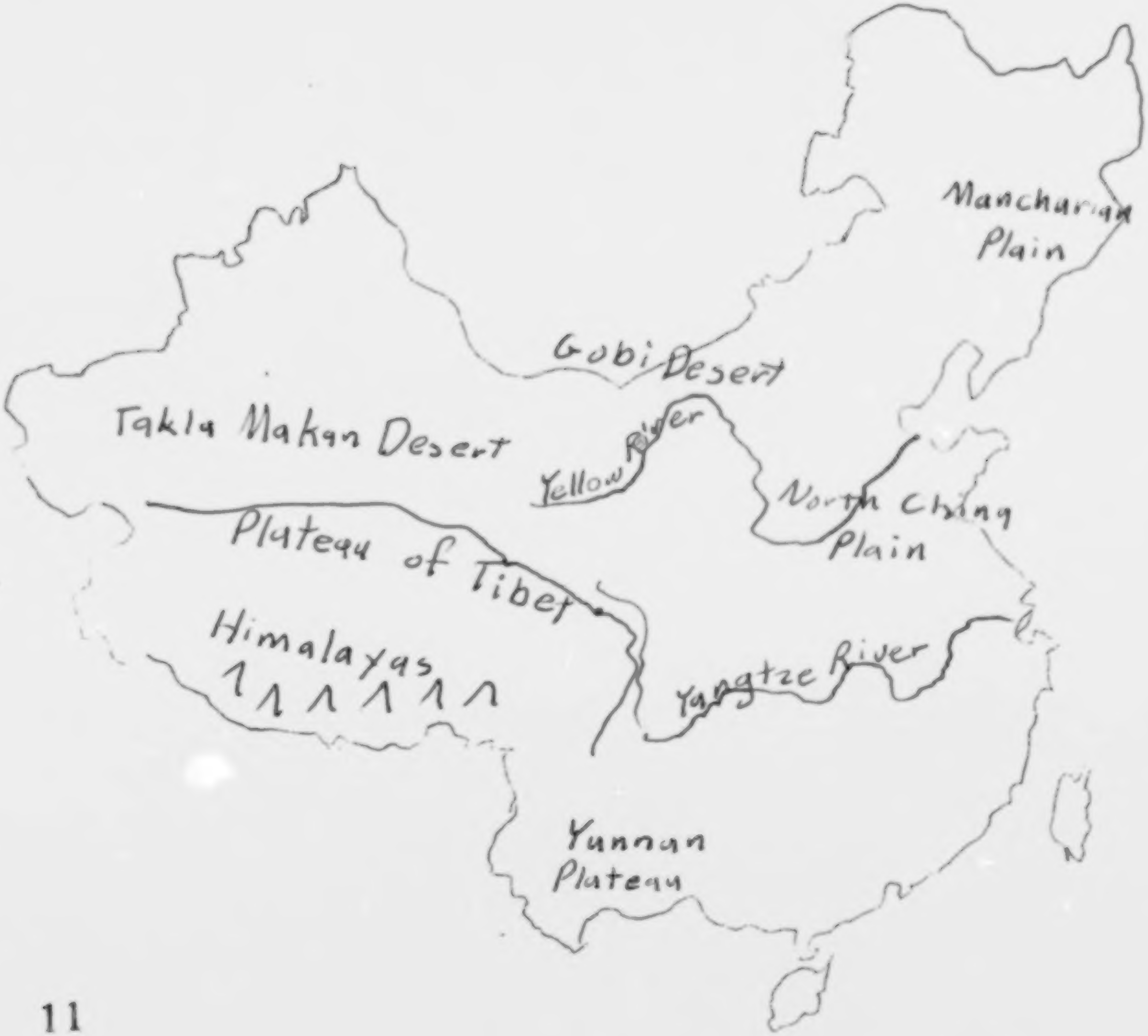

Manchurian Plain
Gobi Desert
Takla Makan Desert
Yellow River
North China Plain
Plateau of Tibet
Himalayas
Yangtze River
Yunnan Plateau

Fundamental Theme: Place - The physical and human characteristics of a location.

Learning Outcomes: The student will predict land use and population density of areas in China from interpreting thematic maps.

Grade Level: Intermediate

Related Learning Opportunities: Economics, science, writing

Classroom Procedures:

1. Using a physical map of China predict where the cold areas will be based upon elevation and latitude.

2. Because of the placement of mountains, the latitudes, the distance from the ocean, and the size of the continent, predict the rainfall in different regions of the country. Use terms like heavy and light.

3. Using a student atlas (I used Nystrom p. 70 and 71), study the annual rainfall to prove previous observations.

4. Using information from the land use map and the frost free period map, predict population centers. State the rationale for the predictions.

5. Look at the population density map and compare predictions with the population centers.

Materials: *Nystrom World Atlas, A Resource for Students* or any atlas or series of maps that show rainfall, frost free areas, land use, and population density.

Evaluation: The student will write a paragraph about a chosen area of China and describe the climate and principle occupation of the people who live there.

Fundamental Theme: Human-Environment Interaction - The impact that people have on the resources and environment.

Learning Outcomes: Using problem-solving techniques, students will make recommendations for China's future as related to population and resources.

Grade Level: Intermediate

Related Learning Opportunities: Science, math, problem-solving

Classroom Procecures: (Adapted from The Osborn-Parnes problem-solving steps).

1. Explanation: China now has over one billion people. They have one-half the farmland of the United States and five times the population. Predictions for the future are:

Children per family	Population increase	Result
1	.5	Double living standard
1.5	1.0	All fed
2.0	1.5	Poverty
2.3	2.5	Starvation

2. Divide class into groups to work on the problem. Use the following steps.

3. Fact-finding: Who is involved?
What is involved?
When will it happen?
How will it happen?
What causes the problem?
Are there any more prolems caused by the problem?

4. State the problems in as many ways as you can, then restate it combining all ideas. Narrow it to one problem.

5. Brainstorm solutions - all solution statements are accepted.

6. Select solutions. Which will be most cost effective? Which will work for the longest time? Which will be easiest for the people?

7. How do you implement your solution?

Materials: Chart with population predictions

Evaluation: Groups present soltutions

Fundamental Theme: Movement - The cirulation, transportation and communication systems that link people and places.

Learning Outcomes: The student will hypothesize where materials come from to manufacture items made in China. They will also list contributions from China that are part of everyday American life.

Grade Level: Intermediate

Related Learning Opportunities: Library research, writing, market research,

Classroom Procedures:

1. Students check around home for "Made in China" labels. They may also go to stores to check labels. Make a list, or bring items to school.

2. Evaluate the items and list raw materials needed for assembly.

3. Find where the raw materials originate. On a wall map of the world, place a red string from the point or origin to China.

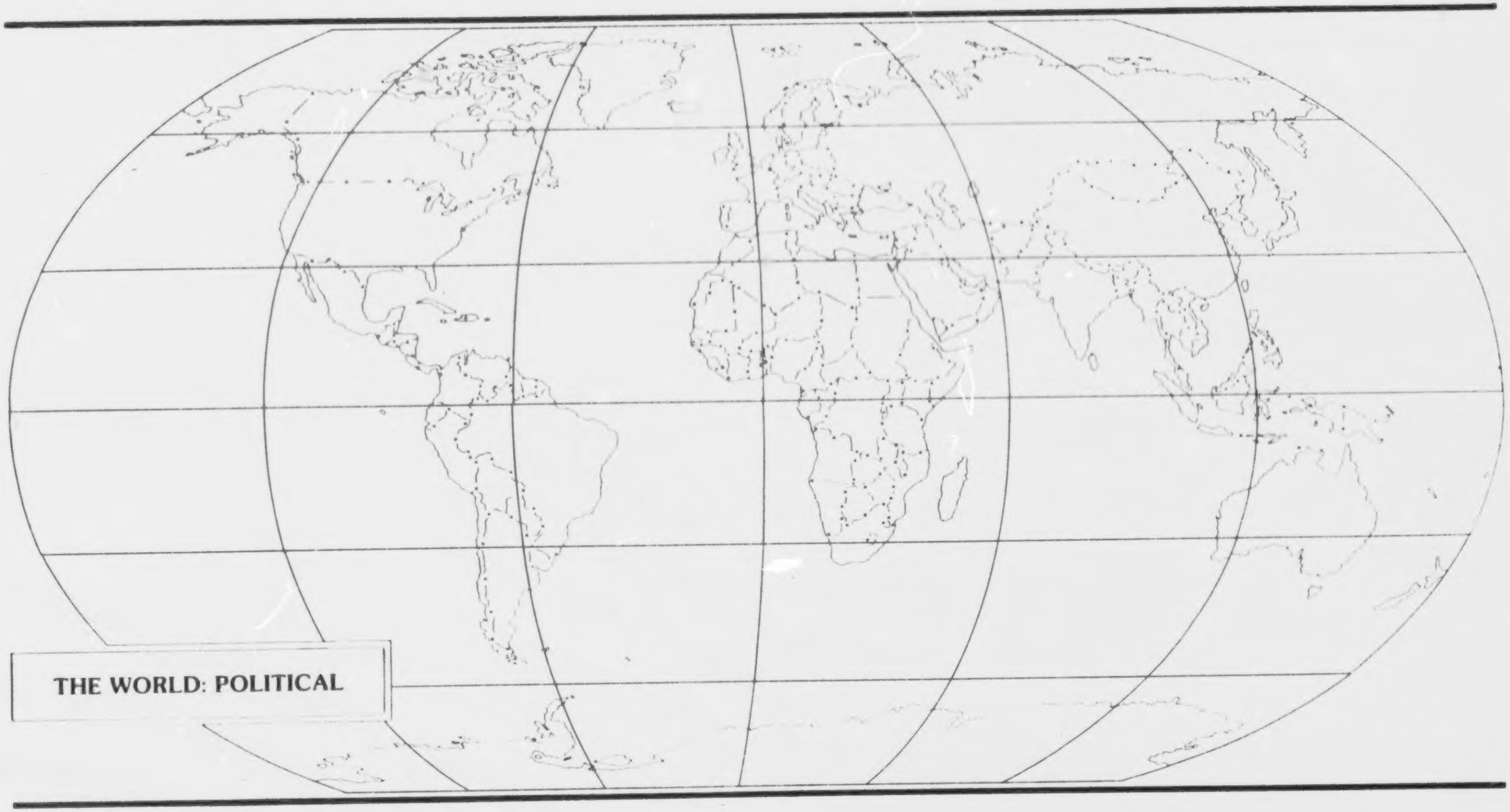
4. Run a green string from China to the United States (or wherever manufactured goods are exported to).

5. List items that are common in the United States that originated in China. Students may use encyclopedias. Also list cultural imports from China. Examples: gun powder, martial arts, egg rolls.

Evaluation: Make a products poster of the world. Track raw material and manufactured goods as they are imported and exported from China.

Materials: World map transparency for projecting onto butcher paper to make wall sized poster of world, encyclopedias

Glencoe World Geography
© by Glencoe Publishing Company, a division of Macmillan, Inc.



THE WORLD: POLITICAL

Map 1

Fundamental Theme: Regions - The areas of the Earth that are defined by certain unifying human or physical characteristics.

Learning Outcomes: The students will compare/contrast geographic regions of China with similar regions in the United States.

Grade Level: Intermediate

Related Learning Opportunities: Science, research, writing

Classroom Procedures:

1. Divide students into four groups. Each group will use an encyclopedia, student atlas, or classroom atlas to find information about their region.

2. Regions to compare:
    North China Plain - The Great Plains
    Plateau of Tibet - Rocky Mountains
    Gobi Desert - Mojave Desert
    Sichuan Basin - Coastal Plains

Compare: Rainfall, growing season, land use, population, natural vegetation, products, attractions.

Materials: *Nystrom World Atlas, a Resource for Students*, or any student atlas or resource that has thematic maps showing rainfall, growing season, land use, products and population density.

Evaluation: Each group will make a chart stating ways that the regions are alike, and ways that they differ. Present to class.

OCT 16 1991

Jiemei (Sister): An Analysis of the History and Role of Women in the People's Republic of China.

Marguerite Collesano
1991 Fulbright Summer Seminar Abroad
Peoples' Republic of China

INTRODUCTION:

An old Chinese saying clearly expresses the attitude toward women in traditional Chinese society: "A virtuous woman never takes three steps beyond the threshold". In contemporary Peoples' Republic of China, women are often referred to as: "Half of the Sky", since they represent nearly half the total population of 1.1 billion, and play a significant role in all walks of life.

In comparison with the status of women before 1949, women's situation in the PRC today is much improved. However, despite constitutional guarantees and official pronouncements of the Chinese Communist Party, equality between the sexes has yet to be achieved. The situation is worse in the countryside than in urban areas, but even in large cities women do not have the same access to opportunities as men do. Traditional attitudes toward women hold fast and the consciousness of people remain low. Xiao Lu writes, "while most people recognize that no government can undo 3,000 years of history in 30 years, they are uncertain about the government's commitment and determination to make women's rights a priority-- without which the extent and scope of equality are likely to be limited".(in Morgan, 1984)

OBJECTIVES:

The purpose of this project is to study the status of women in contemporary China. Students will compare and contrast traditional roles of women and the changes in the PRC since 1949. In a larger sense, students will understand that change in women's lives affects every aspect of society and social life. Students will research and analyze the extent of the political, social, and economic rights gained since 1949. In addition, they will develop and awareness that change is often slow, in as much as it is difficult to break with the past. Change presents new problems and challenges, resulting in new conflicts among the people in a society.

GRADE LEVEL:

This project is suitable for Senior High School students in Global Studies, Economics, Sociology, Contemporary Chinese Studies and Women's Studies.

STRATEGIES AND PROCEDURES:

In traditional China, women had an inferior status. Chinese philosophers identified yang and yin as the major forces, or energy, in life. Yang was the positive force and was masculine in character. It was active, warm, dry, bright, and aggressive. The sun and Heaven were yang. The shen, or good spirits, were yang. Men, too, were predominantly yang. They were celestial and of great worth. Yin was the negative force and was feminine in character. It was dark, cool, wet, mysterious, secret, and submissive. Shadows and Earth were yin. The gui, or evil spirits, were yin. Women, too, were predominantly yin. They were earthy and of no great worth. Confucianism incorporated this philosophy and formed the foundation for the patriarchal culture of traditional China that endured for 3,000 years. The new position of women in the Peopls's Republic of China is one of the great social revolutions of modern times.

Students will engage in a variety of research activities, to identify evidence in order to analyze the status of women in the PRC in contemporary China.

1.Students will examine the slides in the collection of Marguerite Collesano,taken during the seminar, to get a sense of women's activities in China. The pictures reveal women to be involved in many, if not all, types of economic and social situations. Students will find evidence of women working in factories, guides, store clerks, etc. Professional women are seen in schools, universities, and social functions. They will see women working as street sweepers, cooks, waitresses, etc. Women are visible everywhere, in contemporary dress and styles. Included in the collection are various billboards and other public manifestations, appealing to women to observe government policies regarding family planning and health concerns. Pictures of statues of young women, in the cities, celebrate the participation of women in the revolution, and the future of China.

Students should also examine pictures in publications such as: National Geographic, China Daily, and Women of China.

Students should respond to questions such as:

1.What do these pictures tell you about the role of women in the economic and social life of China today?

2.How do these pictures compare with the images you may have about women in China based on your reading or experiences?

3.How are the women similar or different from the women you know? From women in the United States?

2.Research the history of women in China. Students may read the section in Sisterhood is Global, entitled, Herstory. Three historical periods are clearly presented, The Dynastic Period, The Period of the Republic, and The Liberation Period. The timeline presents a brief overview of women's activities in China's long history. Some of these are as follows:

.Ban Zhao, the author of the Precepts for Women, assumed the position of court historian at the end of the Han Dynasty (206 B.C.E.-220 C.E.)

.Wu Zi-tien, The Tang Dynasty (618-906), the only woman ever to be Emperor of China. She ruled from 665 to 705, conquered Korea and negotiated treaties with the Tibetans and Turks. During her reign, Buddhism became the State religion.

.Mulan, was a woman warrior, who served as a general in her father's place during the Tang dynasty.

.The Qing Dynasty (1644-1911) saw the rise of many women artists and writers. The young astronomer Wang Zhenyi (1768-97) discovered the law of lunar eclipses.

.The Taiping Rebellion (1851) had as a primary principle equal rights for women.

.During the Boxer Rebellion (1899-1901), women formed their own peasant and military associations. The Green, Blue, and Red Lanterns were women's groups.

.The first girls' schools were opened by missionaries between 1844 and 1873; the first Chinese girls' school in 1897; the first givernment-run girls' school in 1907.The girls' schools soon became centers of radicalism: they published the first women's magazines and treained girls in military exercises.

.Women leaders in the republican revolution included Jiu Jin, a nationalist, a feminist, poet, writer, and teacher. After the abdication of the Qing court, the women's militias became groups fighting for equal rights and suffrage.

.In 1920 women were first admitted to colleges. In Guangdong 40 factories were owned and operated by women.

.In 1921 Hunan Province became the first province to grant women the right to vote and stand for office, and equal rights in work, education, property inheritance, and free marriage.

.The Chinese Women's Banks in Beijing and Shanghai were opened in 1922.

.In 1924, women were not invited to participate in the National Congress to establish a permanent constitution and were denied the right to vote. The National Women's Rights Assoc. was formed to coordinate their activities.

.The Communist Party of China, founded in Shanghai in 1921, supported the full emancipation of women.

.The Women's Depts. of the CPC and the Guomindang worked together during the first united front, (1923-27). After the GMD purge of Communists by Chiang Kaishek the women in the GMD and the CPC took separate paths.

.In 1936, during the War of Resistance against Japan, the GMD and CPC women's organizations again worked together. By 1941 more than 317 women's organizations in 21 provinces were doing war work.

.During the third civil war, women again organized on their own issues and became active in local politics. By 1948 there were 20 million members of women's associations accross the country.

.In 1949 the All China Democratic Women's Federation was founded as the central organizaing body of the women's movement. By 1952 there were branches in 80% of the counties in the country. The ACDWF publishes the magazine, Women in China. It's aim is to explain Party policies to women, and to lobby for women's rights within the party. Local branches pressure to achieve equal pay for equal work,protection in danger from husbands, family members, or supervisors, and for expanded childcare facilities. The ACDWF and Women in China wer disbanded during the Cultural Revolution.

.The 1952 Constitution stipulated women's equality in all spheres of political, economic, cultural, social, and family life, as does the 1982 Constitution.

.The Marriage Laws, 1950, were among the earliest legislation passed by the Communist regime. The laws established monogamy and the free choice of marriage partners. They also guaranteed, for the first time in China, legal equality of both husband and wife indecision making; the right of women to own property and to work; and the right to divorce.

3.Analyze Chinese proverbs and sayings to study the Chinese traditional view of a woman's ideal role.

> "A woman is nice to her sister-in-law and obeys her mother-in-law without question"
>
> "Husbands and wives do not sit together, nor do their hands touch when giving or taking things"
>
> "A woman's place is in the kitchen. The affairs of government do not concern her"

4.Read case studies, autobiographical accounts of women's lives before the Liberation. Compare with case studies of women's experiences following the Communist takeover in 1949.

Questions:

1.How did the revolutionary movement affect the status of Chinese women?

2.What changes resulted for women? Were all the changes good?

3.How did men have to change their roles to accommodate the "new woman"? Why were they willing or (unwilling to change?)

4.What evidence exits that the changes in the status of women in China has affected family life?

5.Ask students to perform a statistical analysis of the status of Chinese women in the following areas: political life, employment, education, hygiene and social welfare, marriage and family life.

Resources for this activity include, Women in China, and the periodical, Women of China. Students should understand that certain sources reflect the official point of view of the Communist Party, and are likely to advance the idea that women are making significant prgress today.

6.Have students read the following articles and similar ones to analyze the obstacles Chinese women face to achieve full citizenship and participation in the economic life of China.

"Women Reject Return to Home" and
"Why is the Entrance Examination Score Required to Enroll in Workers Training Schools High For Girls and Low for Boys?" in Policy Conflicts in Post-Mao China. Rosen and Burns.

7.Students may be interested in exploring the population control policy in China to learn that infanticide has once again become a problem in the 1980's. Families are encouraged through rewards and penalities to have only one child. In rural areas, farm families pressured not to have a second child have murdered female babies in order to have another chance to bear a son. As in earlier times, the desire for a son results from the male's greater ability to boost farm income, and from traditional obligation of sons to support their aging parents.

8.Students may be interested to read contemporary literature to enhance their understanding of Chinese social history. Modern CHinese novelists illustrate a cruel reality about female members of Chinese society and how they had to subordinate themselves in order to uphold family honor and fulfill a familial duty. An excellent anthology for this purpose is Modern Chinese Stories and Novellas, 1919-1949. Edited by Joseph S. N.Lau, C.T. Hsia, and Leo Ou-Fan Lee. Columbia University Press. 1981.

CONCLUSION:

The study of the history and role of women in China is a saga of the long struggle to achieve basic human rights. Women's experience reveal the feudal traditions that thwarted the modernization of China. Raising the standard of living of the tremendous population of China is a formidable challenge to which the energy and talents of the Chinese women needs to be developed in order to achieve that goal.

TEACHER AND STUDENT RESOURCES;

Andrea B. Karls. Women and Men: Changing Roles in a Changing World.1976. Intercom.Center for Global Perspectives of New York.

Joseph S.M.Lau, C.T. Hsia, and Leo Ou-Fan Lee,editors. Modern Chinese Stories and Novellas.1919 - 1949. Columbia University Press, New York. 1981

Alice Lin. Grandmother Had No Name.China Book, San Francisco, 1988.

Fulang Lo. Morning Breeze: Memoirs of a Red Guard Woman. China Books. San Francisco. 1988.

Robin Morgan, editor. Sisterhood is Global. The International Women's Movement Anthology. Anchor Books/Doubleday. Garden City, New York, 1984.

Ida Pruitt, A Daughter of Han. The Autobiography of a Chinese Working Woman. From a Story Told Her by Ning Lao T'ai-t'ai.Stanford University Press, Stanford, California.1967.

Stanley Rosen and John P. Burns, editors. Policy Conflicts in Post-Mao China. A Documentary Survey, with Analysis. East Gates Books. 1986.

PERIODICALS AND PRINTED MATERIALS:

Women in China. New Star Publishers. Beijing, China. 1990

Women of China. China Books. An illustrated monthy covering topics of special interest to women. Looks at developments and problems in women's economic and policial rights, at work, childcare and healthcare, and at women's role in Chinese culture.

Chinese Cinema:

A Girl From Hunan. 1987. China Books.
Sacrificed Youth. 1987. China Books.
Girl Students Dormitory. China Books.
Small Happiness: Women of a Chinese Village. New Special High School Version. New Day Films. 121 W. 27th Street, Suite 902 New York, N.Y.

FULBRIGHT-HAYS SEMINAR, SUMMER-1991
CHINA: TRADITION AND TRANSFORMATION
G. SANFORD DALLAS

Curriculum Project: China: An Introductory Unit for A Study of Contemporary Societies (Sixth Grade)

In my school district, the sixth grade social studies program examines the concept of culture by looking at several historical societies and one contemporary society. As students study and analyze each society, they make generalizations about social, cultural, political, environmental, and economic concepts. This unit has been developed as an introduction for those teachers who wish to include China as their contemporary society.

GEOGRAPHY

I. Background

Because of the natural barrier formed by the deserts to the north and high mountains to the west, China's rich culture developed relatively free of European influence. The third largest country in the world, in area, China is approximately the same size as the United States plus one more Alaska. Situated north of the equator, roughly parallel in latitude to the continental United States, China has a variety of year-round temperatures. This diverse topography and climate have led to regional differences among its people, the largest population of any country in the world.

II. Objectives

A. Identify some effects of geography and the environment on the development of the Chinese society.
B. Locate and identify physical and political geographic features of China.
C. Use latitude, longitude, intermediate directions, map keys, and scale.
D. Make maps, charts, and graphs to display data.
E. Participate and cooperate in large- and in small-group activities, presentations, and dramatizations.

III. Strategies

LOCATING CHINA

-Materials: Desk size blank world map
Wall size world map

-Procedure: Distribute a desk-size world map showing the outline of the continents. Have students use resources in the classroom to label the continents and oceans. Have students locate China within the continent of Asia and shade in the country's area. Discuss the location and size of China in relation to other parts of the world.

PHYSICAL DIFFERENCES: UNITED STATES AND CHINA

-Materials: Wall size physical/political map of China
Desk size blank maps of East Asia & China
Various maps of Asia & China

-Procedure: Using a physical map of China as reference, have students identify the major physical features of China making certain that they comprehend the staircase topography beginning with the high mountains in the west and ending with the flat coastal plains of the east. Provide blank maps and have students label the features they have identified and sketch a cross-section view of China's topography. Students should then be asked to compare/contrast the physical features of China to those of the United States. Expand students' knowledge of Chinese geography by having them label rivers and bodies of water, political provinces, and major cities.

POPULATION DENSITY

-Materials: 1/4" masking tape
Wall size world map and/or globe

-Procedure: Move all desks and chairs to the side and divide the room in half with the masking tape. Explain that one half of the room represents China and the other half represents the United States. Explain that the population of China is approximately 5 times that of the United States, and yet China is approximately the same size of the U.S. in area. Use the wall map and/or globe to clarify the concepts. Assign students to stand inside each half of the room at a ratio of 1:5 (i.e. five students in the United States, 25 students in China). Discuss crowded conditions in China, emphasizing effects of geography on the population distribution.

FOLLOW-UP ACTIVITIES

-Students could prepare a tour booklet of China or of a major Chinese city. They should mention at least six places of interest to visit with illustrations and descriptions. Maps should be included.

-Have students make a political map puzzle on posterboard showing China's 22 provinces, 5 autonomous regions, and 3 municipalities.

-Have students prepare relief maps of China emphasizing that high mountains in the west graduate to coastal plains in the east.

-Students could take an imaginary trip down the Yangtze River. Have them keep a journal in which they record what they see and hear. Have them include drawings in their journals.

HISTORY

I. Background

China, the oldest continuous civilization, was ruled for more than three thousand years by a series of dynasties of imperial families. By the nineteenth century, increasing numbers of foreign merchants and sea traders controlled more and more of China's political and economic business as they strove to meet European demands for Chinese goods. The failed attempt to oust all foreigners in 1898 (the Boxer Rebellion) was followed by fifty years of unrest under a weak central government. Although most rulers lived well, the average peasant lived a life of poverty. These factors helped give rise to Mao Zedong's successful movement in 1949 to unite the country under communism. Non-communist Chinese established the separate Republic of China on the island of Taiwan. By 1980, mainland China had been admitted to the United Nations and full diplomatic relations were reestablished with most Western nations.

II. Objectives

A. Develop time lines of important events in Chinese history and summarize cause/effect relationships.
B. Write about and dramatize an event in Chinese history.
C. Locate and organize information about culture past and present from a variety of sources. Classify and organize the information.

III. Strategies

Creating a Time Line

-Materials: Poster board, 3" x 8" index cards, clothesline, spring clothespins, markers

-Procedure: Create a time line of Chinese history using clothesline, clothespins, and cards with dates and information on them. Hang the line in an appropriate place in the classroom and attach cards with dates to separate the time line into chronological periods.

Suggested historical facts to include are:

2000 - 500 B.C.	River civilizations develop; customs were established that remain today
550 B.C.	Confucius
200 B.C.	Great Wall completed
100 A.D.	1st trade with Europe through Middle East
200 A.D.	Paper and compass invented
500 A.D.	Buddhism spreads
800 A.D.	Printing press invented
900 A.D.	Gunpowder used in weapons
1200 A.D.	Marco Polo visits China
1300 A.D.	Sea Trade with outside world
1600 A.D.	Europeans arrive
1900	Attempt to expel foreigners (Boxer Rebellion)
1900 - 1940	Civil War between communists led by Mao Zedong and nationalists led by Chiang Kai-shek
1949	Communists gain control; Taiwan established
1966	Cultural Revolution to rid China of foreign influences
1979	Diplomatic relations reestablished with the West
1989	Student-led democracy movement crushed by the government

Have students add information to the class time line in a variety of ways:

- o After small-group research, a group may choose to display their work on the time line near the appropriate date.
- o After a large-group activity, individual students may volunteer to add illustrations and/or summaries to the time line.

o Different individuals or groups of students may volunteer to update the time line each week according to a class schedule.

Include developments in other parts of the world so that students will be able to compare Chinese history with the history of the rest of the world (e.g. Magna Carta, Columbus' voyage, Declaration of Independence).

FOLLOW-UP ACTIVITIES

-Discuss with students events occuring elsewhere in the world that paralleled events in China's history. Base the discussion on research.

-Have students research the archaeological excavations at Xi'an, where thousands of life-sized terracotta figures were buried 22 centuries ago to guard the grave of China's first emperor, Qin Shi Huangdi (Ch'in Dynasty). Using plasticene, students could create replicas of these statues. Have them report orally on what can be learned about ancient Chinese culture from this site.

-Instruct students to choose one famous person from Chinese history and write five of his/her character traits. Ask them to explain in a writing assignment how they are similar to this person and how they are different.

-Students could write a newspaper article, design a poster, or create a pamphlet announcing the completion of the Great Wall.

-Have students imagine that they are transported back to the time of Marco Polo's visit to China. Have them complete a two-week diary as a young Chinese boy or girl who was present during the visit. Ask them to include events suitable to the times and to recreate what the young person would see, hear, feel, smell, and taste.

-Some students could construct a mobile showing at least five inventions or discoveries attributed to the Chinese.

-Other students could prepare a skit, radio play, or cartoons about Marco Polo's travels in China.

GOVERNMENT AND ECONOMY

I. Background

For most of China's existence, the government and economy have remained unchanged. China was ruled by a series of dynasties headed by emperors. It had a feudal system in which land was owned by a gentry class and worked by peasants.

Believing itself to be the center of the universe for more than 4000 years, China had strong economic ties to Asia and the Middle East but little contact with the West. During the European age of exploration, China attempted to limit Western contact and influence, but by the late 1800's the emperors had become weak and were unable to control Western influence in the economy of China. In response to the Western presence, nationalism was promoted by many; and it spread throughout China. Dynastic ruled ended in 1911, and China was ruled for the next 14 years by rival military leaders competing for power. In 1925, Chiang Kai-shek took control of the Nationalist Party and united much of China.

At about the same time, Mao Tse-tung organized the Communist Party in China. The Communists opposed the Nationalist Party and gained the support of many peasants who felt they had been treated unjustly and had been kept in poverty by the policies of the military rulers. In 1949 Mao defeated the forces of Chiang and established the People's Republic of China. Chiang's government fled to the island of Taiwan. Both governments claimed to be the legitimate government of the Chinese people.

Under Mao, land and industry were controlled by the government and divided into cooperatives. In these cooperatives peopled worked government land with government tools to meet government quotas. All people received equal benefits. Many of these programs were failures, but in general, life for most peasants was better than it had been under dynastic and military rule. Recent economic changes which reward individual efforts have increased production in agriculture and industry.

II. Objectives

A. Identify problem situations and alternative courses of action. Predict consequences of each possible action. Make a decision based on data.

B. Participate and cooperate in large- and in small-group activities, presentations, and dramatizations.

C. Discuss or debate both sides of an issue.

D. Describe things that societies have in common such as basic needs, traditions, and desire for dignity. Describe how societies meet basic needs in diverse ways.

III. Strategies

DECISION-MAKING: UNITED STATES AND CHINA
(Government control vs. individual control)

-Materials: Construction paper
Pencils and crayons

-Procedure: Divide the class into two groups. Distribute construction paper allowing individuals in the first group to choose any color construction paper they wish. Select one color for everyone in the second group and pass it out. Instruct the first group to draw with pencil or paper whatever they want on the paper. Allow them to work independently. Instruct the second group to draw a simple house with pencil only. Give them very specific directions. (e.g. Draw a sun in the top left-hand corner of the paper, etc.) Continue to give specific instructions to the second group.

Tell all students to stop drawing and have them write how they felt they were treated during the lesson. Ask students to share their feelings about the activity and record reactions on the board. Point out that in China there is an emphasis on the needs of the group and much control by the government; in the United States there is an emphasis on the needs of the individual and much less control by the government. Explain that in China many important decisions that Americans make for themselves are made by the government. Discuss with students why one system of control vs. another might exist in each country (e.g. size of population, historical and religious traditions).

COMPARING/CONTRASTING THE GOVERNMENTS AND ECONOMIES OF CHINA AND THE UNITED STATES

-Materials: Transparency or chart of government/ economy statements listed below: (Words in parentheses should be omitted on students' copies.)

- o Government tells factory to produce 10,000 bikes. (China)
- o Individuals are encouraged to pursue the career they choose. (U.S.)
- o People want the best for their children. (both)
- o If a new toy is in great demand, the factory will produce more. (U.S.)
- o The programs on TV and radio are approved by the government. (China)
- o A family receives a partion of its earnings in government-approved housing. (China)
- o The cities have become centers of industry. (both)
- o A farmer sells his surplus corn in a "free market". (China)
- o A chemical plant is owned by the government. (China)
- o Much of the farm work is done by hand. (China)
- o People are permitted to openly disagree with government policies. (U.S.)
- o Current technical assistance is coming from outside the country. (China)

-Procedure: Show one statement at a time to the class and ask the students to indicate whether the statement applies to China, the U.S., or both countries. Discuss the reasoning behind each response, asking students to provide facts and to support their positions. Have students add other statements to the list and discuss them.

FOLLOW-UP ACTIVITIES

-Have students imagine that they are one of the following people visiting China from the United States: doctor, farmer, teacher, engineer, government worker, government official, factory worker. Ask them to think about what they would find most intriguing in their travels. Have students write an interesting news article about their experiences upon their return to the United States. Be certain that they support their ideas with facts.

-Explain that silk production has been a very important Chinese industry. Have students make a picture chart explaining the silkmaking process from worm to cloth. Ask individuals or groups to give oral reports using their charts.

Youths Understanding One another, Cross-Culturally

Fulbright-Hays Seminar
CHINA IN TRANSITION
Summer 1991
June 21-July 28
Beth Dutton
Olde Windsor Village, F 103
Windsor, Vermont 05089

Telephone (802)674-6592

FULBRIGHT-HAYS SEMINAR
SUMMER 1991
CHINA IN TRANSITION
June 21, July 28
Beth Dutton

Title: *Youths Understanding One Another, Cross-Culturally*

Objective: By focusing largely on people, particularly young people and their primary concerns, rather than on nation-states, regions, or institutions, to make the study of China more relevant to the young people of our secondary schools, who always ask: "Why is it important that I learn about China?" ...or India...or Japan...or Africa...or any country apart from their own.

Grade Level: The material and the course of study are suitable for those secondary students in grades 10-12 in Global Studies, Asian Studies, Contemporary Chinese History, World History.

Time: One marking period, or approximately nine weeks, or approximately 40-45 class periods, would constitute the desired time to teach the entire curriculum. Various segments may, however, be used individually for enrichment purposes in any of the above mentioned courses.

Teacher and Student Resources: The following are recommended materials for use throughout, either for background material or for enrichment and understanding of the other culture.

Books:

Contemporary Chinese Short Stories. (1983). Beijing. Chinese Publications Center. San Francisco. China Books.

Feng, Jicai. (1991). Voices From the Whirlwind, (An oral history of the Cultural Revolution - largely student and teacher voices). New York. Random House.

Global Insights, People and Cultures. (1987). Columbus, Ohio. Merrill Publishing.

Goldstein, Peggy. (1991). Long is a Dragon (Fun ways to teach students Chinese characters). San Francisco. China Books.

Harding, Harry. (1991). China's Second Revolution, Reform After Mao. Washington, D.C. The Brokings Institute.

Kane, anthony J. (1990). China Briefing. (moving up to and including Tian'anmen Square), June, 1989. San Francisco. Westview Press.

Kwan, Michael David. (1990). Broken Portraits, Encounters With Chinese Students. San Francisco. China Books.

Liang Heng & Jdith Shapiro. (1983). Son of the Revolution (personal account of a youth growing up during the Cultural Revolution). New York. Vintage Books.

Lin, Alice. (1986). Grandmother Had No Name. San Francisco. China Books.

Larsen, Jean. (1991). Bronze Mirror (fictional account of a poor, young, village girl sent into service in a 12th century wealthy family). New York. Henry Holt and Company.

Tuchman, Barbara. (1970). Stillwell and the American Experience in China, 1911-1945. New York. Bantam Books.

Wu Cheng'en. (1990). Journey to the West (the famous Monkey King Story). San Francisco. Foreign Language Press.

Films:

A Small Town Called Hibiscus

Sacrificed Youth

A Small Happiness

China Passport

The Forbidden City

The Last Emperor

Maps:

Audio Tapes:

Ma Ming Chinese Rock Tapes

Revolutionary Music of China, performed by the National Orchestra of the Central Song and Dance Ensemble. Published by China Travel.

Classical Music of China, performed by the National Orchestra. Published by China Travel.

Photograph Albums: Of Pictures taken during the China trip, largely of schools, classrooms, students, teachers, street scenes bicycles, historic sites, etc.

Correspondence: With the names of teachers and students brought back from the People's Republic of China and from the Republic of China, and with letters already received from both the PRC and the ROC before the start of the school year, correspondence between students of the United States will put the youth of both cultures in immediate touch with one another.

Current newspapers and magazines.

UNIT I: With maps and texts, study the natural environment and the geography of China and its influence on the development of the culture. In order to understand contemporary China and its people, it is necessary to have an awareness and appreciation of traditional Chinese beliefs and philosophies regarding the natural environment - and what still pertains today: the relationship of the people to their natural surroundings.

UNIT II: Introduce Chinese history during various periods of dynastic government, describing the most important dynasties through the political philosophies of their rulers. Focus on the Chinese view of themselves as the Middle Kingdom, the center of the world, and how this view influenced trade and diplomacy with other nations. An understanding of these basic Chinese philosophies is crucial to an understanding of the development of the people and their country.

Unit III: Focus on the life styles and attitudes of the upper and lower classes of traditional China. Discuss the role of women, of the place for girls in education, the preference of boys over girls in traditional families, infanticide, early inventions and scientific achievements which improved the life style of some of the poorer classes, and traditional Chinese art forms and literature. Why were socall roles and class structure important? Are they still? How did they influence writing, literature, science, fine arts, performing arts,, government?

Unit IV: Focus on the major religions and philosophies - particulalry Confucianism - of China and how they had an impact upon China. How they still do. Because this heritage of thought and practice was the model for life in China during the dynasties and into the modern world, it is important that students know and understand these basic beliefs and philosophies. Discuss how they have formed the family and their effect upon modern youth in China.

Unit V: Focus on the events leading up to the Chinese Revolution, the roles of the major leaders of the period, and the ways in which the revoolution contributed to the emergence of modern China. From the Chinese viewpoint and that of most Chinese students of history, the revolution does not date from this century, but from much earlier rebellions against a feudal system. Understanding the revolution is of major importance, because in the minds of most Chinese, it is not over. What is the role of students in the continuing Revolution?

Unit VI: Focus on the economic, social, technological, military, and political development of China after Mao. Discuss agricultural reforms, industrial reforms, achievements, goals, changes in the lifestyles and roles of the peasants, merchants, women, students, the military. Discuss the zeal with which the Chinese, including its youth, are endeavoring to modernize.

Unit VII: Discuss the dominant role of the Communist party in China today and how it has overseen the improvements in the standard of living, the culture, and the economy of China. How has this affected both rural and urban lifestyles? How has it affected the traditional observances in the family and in the community? How has education been affected? Are generation gaps, already familiar to the West, developing in this once family-oriented country? How do modern Chinese youths answer these questions? How are their problems and concerns similar to those of the youth of the West? How are they basically different?

STUDENT OUTCOMES: Upon completion of this course, the student should be able to:
(Let CP stand for concept items, CT stand for content items, and S stand for skill items)

- Understand and appreciate the concept of cultural diversity and the relationship between understanding culture and understanding people and their behavior. CP

- Understand that what people do and how they live makes sense to them in their context just as our ways make sense to us in our context. CP

- Know the basic concepts of culture in China and how they were arrived at historically. CP

- Recognize the Geographic facts relative to Chinese culture and understand how they helped to develop the country. CP. CT.

- Compare and contrast, in the Chinese culture and inour own, the relationship between behavior and family organization, religion, political thought, politics and government, economic development, ethnic diversity, rural and urban life, education, arts and leisure, and external influences and impressions with neighboring areas and the world community. CP. CT.

- Identify the outstanding literary, religious, political, humanitarian, artistic, and entertainment figures in China, past and present. CT.

- Discuss consistently in class the culture of China as compared with out own, weighing evidence, and making critical, fair judgments. S

- Compare and contrast the lives and experiences of youths of both countries and how they are affected by family relationships, education, culture, politics, etc. S. CP.

- Critically and fairly research, for sharing with classmates, the various aspects of Chinese culture, particularly as it relates to youths. S

- Gather material from a wide variety of sources for periodic written and oral reports. S

OCT 10 1991

The American Revolution

A Lesson Plan Comparing the Text Treatment of the Event in American Texts and Texts From Mainland China

Prepared by: James Garland
West Lafayette (Ind.) High School

For The Fulbright Hays 1991 Summer Seminar in China

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The basic objective of this lesson is to give students an opportunity to read and compare the accounts of one of the great events in American History, the American Revolution, in the student's text and a text from Mainland China. The translation from China comes from an eleventh grade World History text obtained in the summer of 1991. Teachers can use the materiel in any way they feel suits their class. The following is a suggested lesson.

Lesson Plan:

1. Have students read the account of the American Revolution in their text and then read the Chinese version.

2. Have students answer the questions at the end of the Chinese version.

3. Have the students try to answer the questions in THEIR TEXT using the Chinese version.

4. Using the Chinese text, have students answer key questions: What was the basic cause of the Revolution? What was the key battle? Add any other questions you feel are relevant.

5. Have the students complete the map assignment.

ESSAY ASSIGNMENT

This account of the American Revolution comes from a communist country. Write an essay showing how you can make the connection with the text and communist theory. What does the account tell you about the communist treatment of history?

World History Text
By: Shijie Lishi
Senior High School
(For 11th grade)
Mainland China's Version

The American Revolution

The Cause:

From 1607 to 1733, Britain conquered a portion of North America on Atlantic coast and set up 13 colonies, which were set under the control of wealthy British traders. Under their rule, the native Indians were gradually eliminated. Laborers from Europe -- mainly British, Irish, German, French, Dutch, Swedish and Jewish, crossed the great Atlantic Ocean to come to North America. These laborers originally wanted to escape harsh rulers from Europe but then, in America, came under the same kind of rulers from Britain. They did not get what they originally came for, that is to live in a "free land." Other laborers, especially the Negroes, came from Africa.

For more than a century, farmers and slaves worked to produce a flourishing economy in the new land. In the northern colonies, trade expanded rapidly and Boston became the centre of trade, with shipbuilding as a main industry. In 1775, a third of the ships carrying the British flag were constructed in the Boston port. Fishing, textile, iron industry, lumber industry also expanded and these industries were competing with those back in Britain. The southern colonies were involved in the tobacco industry. Large amounts were shipped back to Britain. Meanwhile, Capitalism developed in America and the bourgeois class formed and also the capitalists who establish their wealth on the hard work of the black slaves. Class discrimination became evident. Among the North American colonies, trade became widespread and an efficient trade system was set up and a united market among the colonies was established with English as the main form of communication. Around 1775, the inhabitants total to about 2.5 million.

In the 1760's, opposition against British rule surfaced. Settlers tar and feathered the tax collectors. The settlers also boycotted British products, and also cancelled advanced order forms for British goods. Anti-British settlers established organizations like the "Sons of liberty" and "the Correspondence Committee" and increased propaganda against the British rulers, spreading the bad rumors about them. They were also involved in training militias and preparing for a civil war.

In 1773, East India Company sent a shipment of tea to North America. A group of tea ships were parked in the Boston Harbor. In the middle of December, a group of 50 disguised Bostonians boarded the ships and dumped over 300 crates of tea into the ocean. This was the famous "Boston

Tea Party." This event marked a new era of opposition to the British rulers.

The British, in order to put down the upraising, sent troops to seal up Boston, cutting off communication to the rest of the colonies. This eventually led to the American Revolution.

American Revolution:

Unable to withstand the harsh rule of the British, the colonies came together to help the Boston settlers by sending food and supplies to Boston. Representative from the colonies came together in September of 1774 to hold the first Continental Congress at Philadelphia. The congress demanded the British to stop the oppression on the settlers and also threatened to stop all trade with Britain. If the British were to reject the appeal, the congress will meet again and set up another appeal. Opposition increased daily, but some still supported the British. A capitalist even told the people, "there is no more hope for remedy. Peace will not be attained, war has already begun ....' Must life and peace be so precious that we have to sacrifice ourselves into slavery for them!"

In the spring of 1775, the British and the Boston settlers were monitoring each other. On the night of the 18th of April, the British general secretly sent about 800 soldiers into the northwestern suburbs of Boston, preparing to ambush secret ammunition bases in two locations. As the British troops started to move, a militiaman at the top of a church tower sighted them and lighted a warning lantern. The Boston setters were alerted and quickly assembled to repel the ambush. On the dawn of the second day, British troops encountered the militia at Lexington. The first shot of the War of Independence rang out. The British managed to destroy the ammunition base, but they lost over 200 soldiers to ambushes set up in the forests and back lanes of houses. They retreated hastily.

News of the war spread fast and the revolutionary fire was set ablaze. Within the next few weeks, opposition spread up all over the colonies. People began to take up arms, forming rebel groups, amounting to 20,000 soldiers. Representatives from the colonies met again for a 2nd congress. The congress recruited soldiers, bought arms from overseas, and renamed the army to be the Continental Army. George Washington was named the commander in chief of the army.

George Washington (1732-1799) was born in Virginia, to a wealthy farm family. His family was one of the wealthiest. George had participated in the French and Indian War and accumulated much military experience. He represented Virginia in the congress. Taking up the responsibilities as a general, he went north to camp near Boston to confront the British. He contributed a lot to the war and became a famous leader.

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The colonies, under the Patriots' rule, appealed for greater support. The 2nd congress appointed Jefferson, Franklin and others to write out the Declaration of Independence. On July the 4th,1776 the declaration was officially passed. It listed the British king's criminal acts and announced that from that day cnwards, the colonies will be independent and they will cut off all relations and political connections with Britain. This officially declared the independence of the American colonies and the United States of America was formed.

However, the road to independence was still difficult, long and tedious. The United States was still a young nation with less than 3 million citizens whereas Britain was a well-established nation with a flourishing economy. Most of the time, the American army numbered about 20,000 to 30,000. The British troops reached a total of 90,000. The Americans had no naval forces whereas the British fleet was the most indomitable at that time. American supplies for the military were insufficient and meagre, with several soldiers sharing a gun. Winter movement was also hindered by the lack of footwear, and the soldiers had to march bare-footed through the snow. British soldiers, on the other hand, were well supplied. Americans, besides having to fight the British on the front lines, also had to deal with Loyalists who were faithful to the British. Despite these, the justification and righteousness of independence pushed the Americans on. They bravely fought against the odds. Eventually, these Americans countered a defeat to an ultimate victory.

Initially, the English invaders secured a few victories over the rebel American forces. In July, 1776, They invaded New York. In September, 1777, they invaded Philadelphia. The American rebel soldiers were under great threat of being wiped out. One month later, at the Hudson River in the Battle of Saratoga, the rebels were reinforced by the local militia. They launched an attack from both the north and south and this sudden counterattack forced the 5000 English soldiers to surrender. Thus, the Americans were victorious in the Battle of Saratoga.

This victory was to be the turning point in the War of Independence. The American army was therefore in high morale and this battle further boosted by military aid from France and Holland.

From 1778, the war shifted to the South. The local militia reinforced the American Army using guerilla warfare tactics. With this, they were able to secure many victories against the British army.

In 1791, the Franco-American army, with 16,000 men besieged the British in Virginia. The French navy also blocked the withdrawal route from the coast. On Oct. 19th, the British field marshall, surrendered his sword to Washington. A total of 7000 British soldiers surrendered. Finally, after 6 years and 6 months of intense fighting and gun shots, the Americans were victorious. In 1783, both countries signed a treaty, declaring the independence of America.

From 1775 to 1783, through the revolution, the Americans finally freed themselves from British control, gaining their independence. At the same time, it paved the way for the start of capitalism in America. This revolution was the catalyst factor for the development of revolutionary ideas in Europe and Latin America. A short while later, France was embroiled in its own revolution. Likewise, Latin America was having its own revolution.

The Beginning of the United States Government:

Through the revolution, the 13 British governed colonies in North America became united thus forming the United States of America. They were the first 13 states of the Union. The newly independent America, although free from English control, was still suffering from political, social and economic instability. The 13 states were very concerned about this situation. Thus, Washington said, "the unstable foundation ... will crumble and bury us". They realized that in order to overcome this problem, they need to form a central government. Due to this, they decided to establish a legislative congress.

In May, 1787, except for Rhode Island, the other 12 states sent 55 representatives to Philadelphia for an independence meeting, to discuss the draft for the Constitution. Regardless of the fact that there was disparity between the Northern and Southern states, the North was a bourgeoisie stronghold whereas the South was a labour stronghold, they agreed on the formation of a central government and its constitution.

To maintain and stabilize their constitution, the meeting created 'big' states and 'small' states. This created a conflict between bourgeois North and labour South. Despite this, they do have a common aim and therefore was able to come to a solution, the 1787 Constitution.

Exercises:

1. Briefly explain the cause of the American Revolution.

2. Explain the following events: Boston Tea Party, First shot from Lexington, Battle of Saratoga.

3. Attempt to explain the historical background of the American 1787 Constitution.

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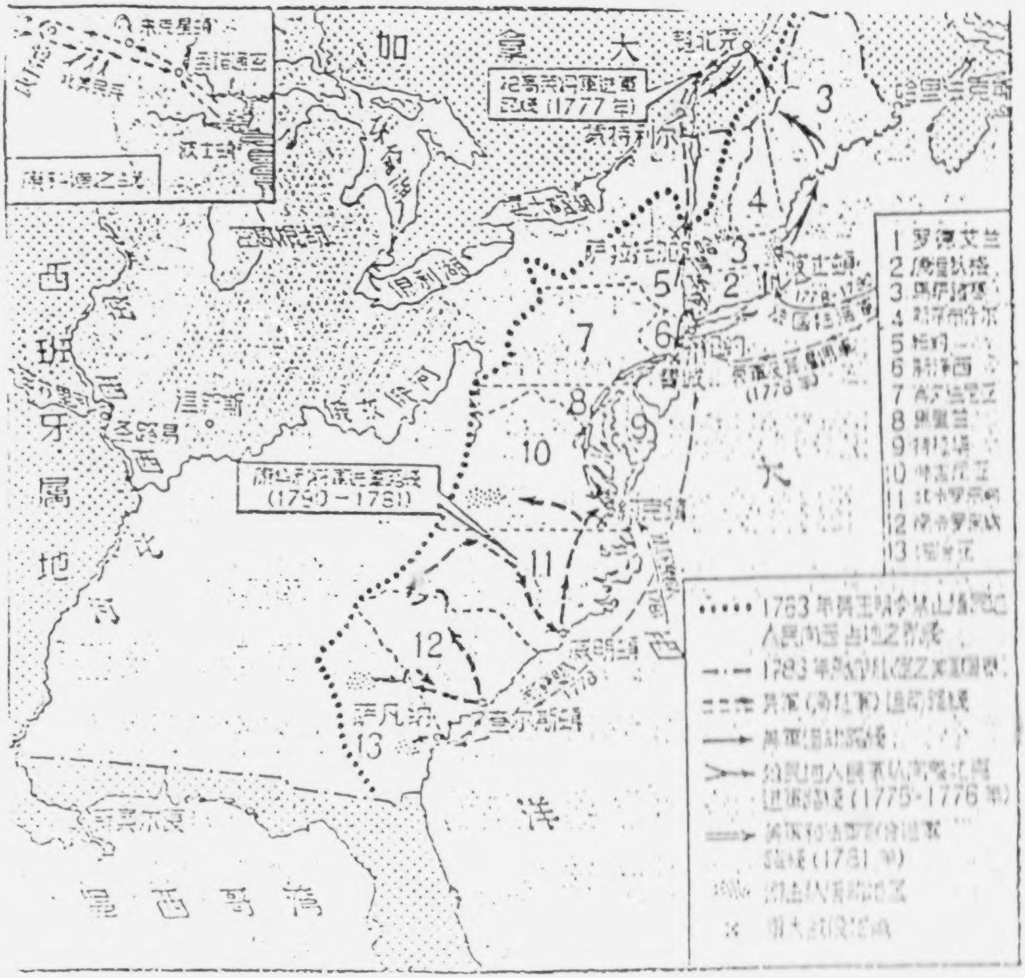
MAP ASSIGNMENT:

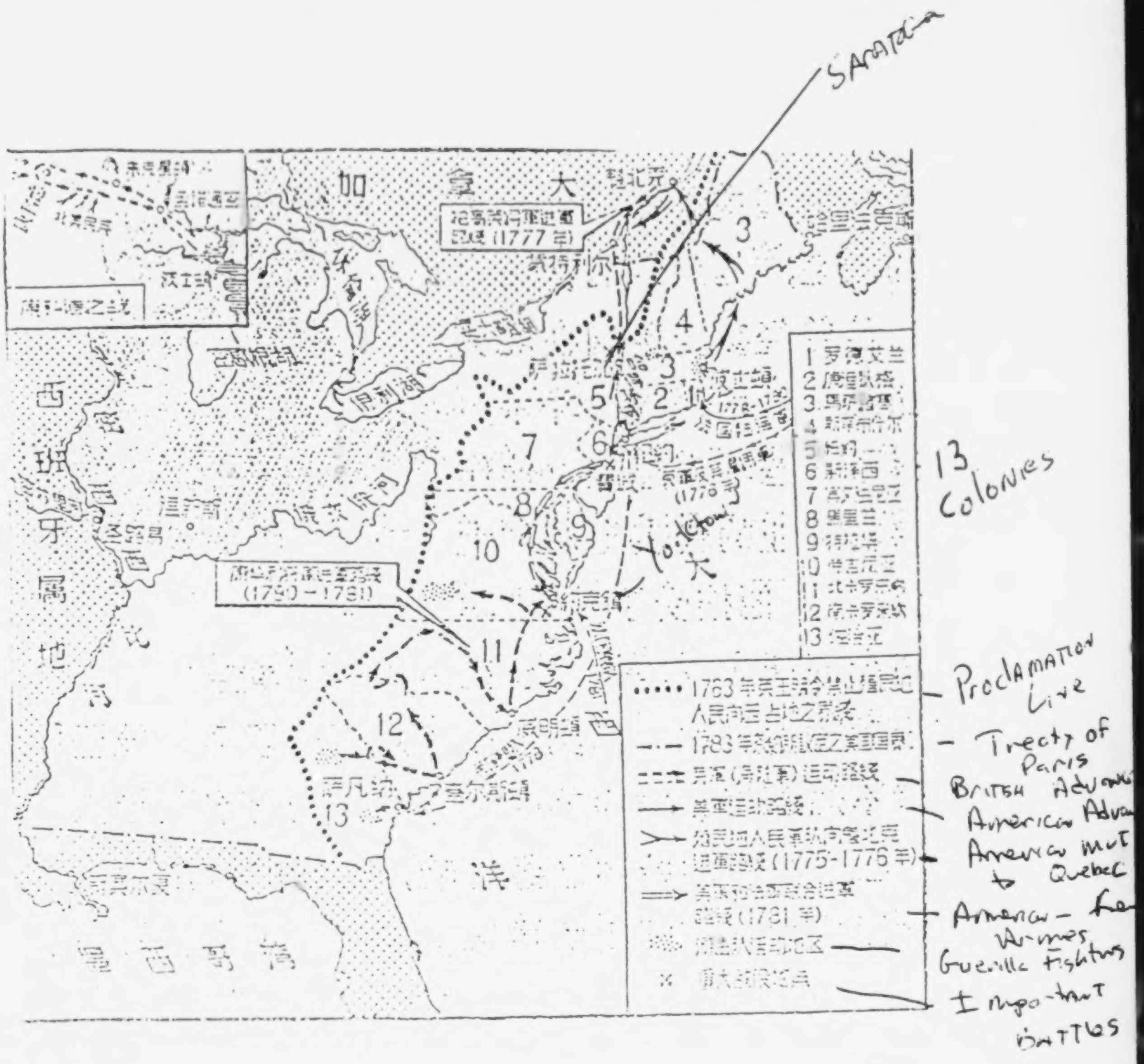
The following map is found in the Chinese text. Using your text attempt to explain what the map is portraying.


加拿大
魁北克
蒙特利尔
伊利湖
萨拉托加
波士顿
纽约
费城
约克镇
威明顿
查尔斯顿
萨凡纳
西班牙属地
墨西哥湾
大
洋
(1777 年)
(1780－1781)
1 罗德艾兰
2 康涅狄格
3 马萨诸塞
4 新罕布什尔
5 纽约
6 新泽西
7 宾夕法尼亚
8 马里兰
9 特拉华
10 弗吉尼亚
11 北卡罗来纳
12 南卡罗来纳
13 佐治亚
1763 年
1783 年
(1775－1776 年)
(1781 年)

Key

MAP ASSIGNMENT:

The following map is found in the Chinese text. Using your text attempt to explain what the map is portraying.


Saratoga
加拿大
1777年
魁北克
蒙特利尔
伊利湖
波士顿
纽约
费城
(1776年)
Yorktown
约克镇
西班牙属地
(1779-1781)
威明顿
查尔斯顿
萨凡纳
墨西哥湾
大西洋
1 罗德艾兰
2 康涅狄格
3 马萨诸塞
4 新罕布什尔
5 纽约
6 新泽西
7 宾夕法尼亚
8 马里兰
9 特拉华
10 弗吉尼亚
11 北卡罗来纳
12 南卡罗来纳
13 佐治亚
13 Colonies
1763年英王明令禁止殖民地人民向西占地之界线
Proclamation Line
1783年条约规定之美国国界
Treaty of Paris
英军(殖民军)进攻路线
British Advance
美军进攻路线
American Advance
殖民地人民军队向魁北克进军路线 (1775-1776年)
American mvt to Quebec
美军和法国联合进军路线 (1781年)
American-French Armies
游击队活动地区
Guerilla Fighters
重大战役地点
Important Battles

Donna Genet
Curriculum Coordinator
Social Studies
Dade County Public Schools

Introduction to studying the People's Republic of China (PRC)

Directions: Use the following chart to list what you know about China and what you want to know about China. You will fill out the last column after you have finished your study of China. In the last column, you will list what you have learned.

THE PEOPLE'S REPUBLIC OF CHINA (PRC)

WHAT YOU KNOW

1.*

2.

3.

4.

5.

WHAT YOU WANT TO KNOW

1.*

2.

3.

4.

5.

WHAT YOU'VE LEARNED

1.*

2.

3.

4.

5.

*You may list as many items as you like.

TIC TAC TOE

GEOGRAPHY - THE PEOPLE'S REPUBLIC OF CHINA

Directions: The first person (or group) to get the correct answers vertically, horizontally or diagonally is the winner.

What is the capital of the PRC?	Which desert borders Inner Mongolia to the North?	What area of China is still governed by Great Britain?	What city is the capital of the Republic of China (R.O.C.)?	What is the only man-made object visible from outer space?
Who was the first president of the PRC?	What area of China is still governed by Portugal?	What is the name of one autonomous province of China?	What is the name of the largest public square in the world?	What is China's largest commercial and industrial city?
What area of China is called the "Rice-bowl?"	What is China's population estimated to be?	FREE	What is China's national language?	What is one country that borders China to the South?
Where is the origin of the Haung He (Yellow River)?	About what percentage of China's population is rural?	What is the name of China's political party?	Which ethnic group is China's largest?	In what year was the PRC founded?
What is the name of the island settled by the Nationalists in 1949?	What was the last dynasty of China?	What is the name of the earth's highest mountain?	Which ocean borders China to the East?	In what city are the famed terra cotta warriors found?

TIC TAC TOE

GEOGRAPHY - THE PEOPLE'S REPUBLIC OF CHINA

Directions: The first person (or group) to get the correct answers vertically, horizontally or diagonally is the winner.

ANSWER KEY

Beijing	Gobi Desert	Hong Kong (until 1997)	Taipei	The Great Wall
Mao Zedong	Macao (until 1999)	Tibet Sinjiang Inner Mongolia	Tiananmen	Shanghai
Southern China	Between 1 to 1.3 million people	FREE	Mandarin Chinese	Burma Viet Nam Laos
Mountains of Tibet	75-80%	Communist Party	Han	1949
Taiwan	Qing (Ching or Manchu are alternate names)	Mt. Everest	Pacific Ocean	Xian

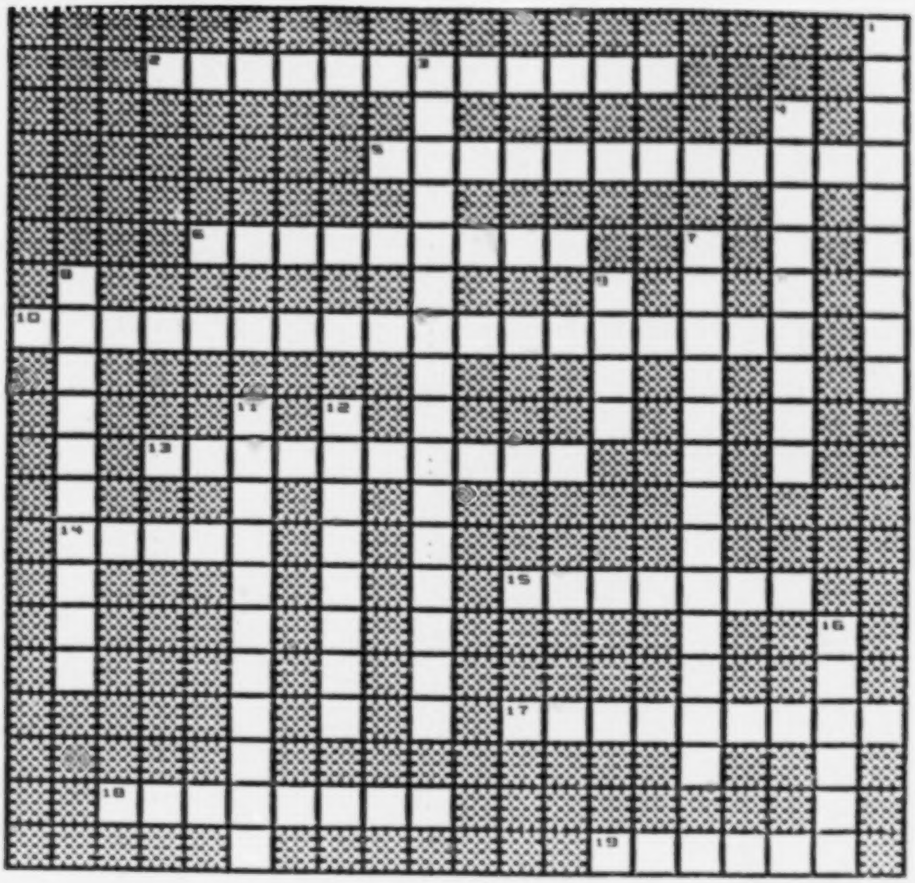
TIC TAC TOE

GEOGRAPHY - THE PEOPLE'S REPUBLIC OF CHINA

Directions: The first person (or group) to get the correct answers vertically, horizontally or diagonally is the winner.

		FREE		

CROSSWORD PUZZLE
RECENT HISTORY OF CHINA



ACROSS CLUES

2. Communist strategic retreat (1934-35) to escape annihilation.
5. Dominant figure in Chinese politics known for advocating a mixed economy for China.
6. A leader of the 1911 revolution and first president of the new republic.
10. Chaotic ten years during which young people were encouraged to radicalize the country.
13. Radical leaders and conspirators, including Jiang Qing, who were brought to trial in the 1980's.
14. Religious leader of this country fled after unsuccessful revolt against Chinese rule in 1959.
15. Capital of the People's Republic of China.
17. Leader of the Communist Party of China for over forty years; author of "the little red book."
18. Largest commercial and industrial city.
19. Island settled by the Nationalist Party in 1949.

DOWN CLUES

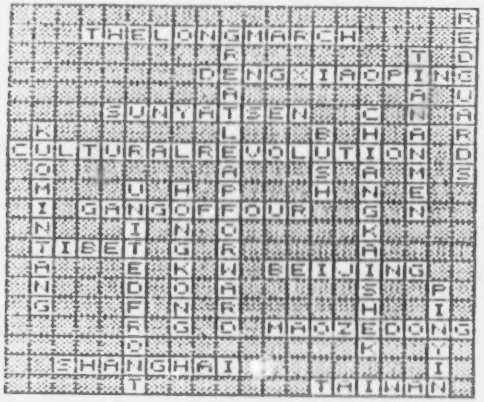
1. Youth who responded to the call to radicalize the country from 1966 to 1976.
3. Economic policy adopted in 1958 to move peasants into communes and accelerate urban production.
4. Largest public square in the world. Site of pro-democracy demonstrations in 1989.
7. Nationalist leader who lost power to the Communists in 1949.
8. The Chinese name for the Nationalist Party.
9. U.S. president who was a former **Diplomat** to China.
11. Attempt of the Communists and the Nationalists to unite to oppose the Japanese during World War II
12. Area of China controlled by the British. To be controlled by the PRC in 1997.
16. Name for most commonly used system of Romanizing the Chinese language.

BEST COPY AVAILABLE

WORD LIST: CHINA1

BEIJING
BUSH
CHIANGKAISHEK
CULTURALREVOLUTION
DENGXIAOPING
GANGOFFOUR
GREATLEAPFORWARD
HONGKONG
KUOMINTANG
MAOZEDONG
PINYIN
REDGUARDS
SHANGHAI
SUNYATSEN
TAIWAN
THELONGMARCH
TIBET
TIANANMEN
UNITEDFRONT

ANSWERS: CHINA1



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				S	U	N	Y	A	T	S	E	N			C		N		A
	K								L				B		H		A		R
C	U	L	T	U	R	A	L	R	E	V	O	L	U	T	I	O	N		D
	O								A				S		A		M		S
	M				U		H		P				H		N		E		
	I		G	A	N	G	O	F	F	O	U	R			G		N		
	N				I		N		O						K				
	T	I	B	E	T		G		R						A				
	A				E		K		W		B	E	I	J	I	N	G		
	N				D		O		A						S			P	
	G				F		N		R						H			I	
					R		G		D		M	A	O	Z	E	D	O	N	G
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Donna Genet
Social Studies Coordinator
Dade County Public Schools

CHINESE PROVERBS

Introduction: A proverb is an expression that conveys a special meaning. Proverbs are used in every country. Although the words of one country's proverb may differ from another's, sometimes the meanings are similar. The following list of proverbs are from China.

Directions for Group Work: Read each of the Chinese proverbs below and explain what you think each proverb means. Try to give at least one example of an American proverb that conveys a similar meaning. Use the space provided to write your group's response. Be prepared to share your answers with the class.

1. Chinese Proverb: The smart rabbit has three burrows.

   American Proverb:

2. Chinese Proverb: Too many feathers can sink a boat.

   American Proverb:

3. Chinese Proverb: Once you are a teacher of mine, you will be my father forever.

   American Proverb:

4. Chinese Proverb: playing music to the cows

   American Proverb:

5. Chinese Proverb: The chicken is talking to the ducks.

American Proverb:

6. Chinese Proverb: Losing a watermelon by picking up a sesame seed.

American Proverb:

7. Chinese Proverb: We see what is behind our eyes.

American Proverb:

8. Chinese Proverb: hoping your son grows up to be a dragon*

American Proverb:

9. Chinese Proverb: Kill a chicken, scare a monkey.**

American Proverb:

*A dragon is a symbol of longevity and wisdom.
**The chicken is of lesser importance.

CHINESE PROVERBS
ANSWER KEY

Introduction: The following American proverbs are similar to the Chinese. You may have thought of alternate answers.

1. The smart rabbit has three burrows:

   American Proverb: Don't put all your eggs in one basket.

2. Too many feathers can sink a boat.

   American Proverb: The straw that broke the camel's back.

3. Once you are a teacher of mine, you will be my father forever.

   American Proverb: He/she who teaches, touches the future.

4. playing music to the cows

   American Proverb: a. Don't cast pearls before the swine
   b. You can't make a silk purse out of a sow's ear.
   c. falling on deaf ears

5. The chicken is talking to the ducks.

   American Proverb: comparing apples and oranges (not talking the same language)

6. Losing a watermelon by picking up a sesame seed.

   American Proverb: penny wise, pound foolish

7. We see what is behind our eyes.

   American Proverb: Walking in someone else's moccasins.

8. hoping your son grows up to be a dragon

   American Proverb: May you grow up to be healthy, wealthy and wise.

9. Kill a chicken, scare a monkey.*

   American Proverb:

4. To develop an intellectual curiosity and to appreciate creativity and imagination.

5. To develop an understanding, acceptance, and an appreciation for cultural diversity in the United States and around the world.

6. To acquire the basic knowledge necessary to become productive members of the job market.

7. To understand the necessity for global interdependence and to develop the perception that people in one community are linked, in many ways, to people who live in other communities, states, regions and countries.

8. To learn to be cooperative, live harmoniously with others, and resolve conflicts peacefully.

*These goals were formulated by Donna Genet, Social Studies Curriculum Coordinator, Dade County Public Schools and Dr. Henry A. Green, Associate Professor of Sociology, University of Miami.

III. Compare/contrast the education goals of the two countries.

a) Goals that are similar:

b) Goals that are different:

IV. Analyze the values that underlie these goals.

a) Select three values of the PRC and explain each.

b) Select three values of the U.S. and explain each.

c) Overall, do you think the values of the PRC and the U.S. are more similar or more different? Explain your answer.

"Images in Flux: Sino-Japanese Relations During the Summer of 1991"

Paradigmatic Approaches to Understanding Contemporary Relations Between the People's Republic of China and Japan

A Curriculum Project

for

The National Committee on United States-China Relations

by

Robert A. Hayzer

1991 Fulbright Summer Seminar Abroad

September 1991

(Introduction: The following curriuculum project/research report was written by a teacher of the Japanese language and Japanese history and politics who spent the summer of 1991 in the Peoples Republic of China, Hong Kong and Taiwan. The level of complexity can be adjusted to account for different ability levels of students.)

Since 1972, when relations between the two nations were normalized, observers of Sino-Japanese ties have noted how skillfully Chinese leaders have capitalized on the sense of war guilt felt by many Japanese political leaders and segments of the public to extract Japanese economic aid and win concessions on trade frictions. Also frequently noted have been the numerous occurrances of anti-Japanese sentiment in Chinese publications and in official pronouncements. In 1987, the paramount leader of the People's Republic of China, Deng Xiaoping, remarked to a visiting Japanese politician, "Frankly speaking, Japan is indebted to China more than any other nation... [because of its wartime deprevations and] should make much greater contributions in order to assist in China's development."

Four years later, and shortly after this writer left China, Japanese Prime Minister Toshiki Kaifu became the first leader of a major industrialized country to visit the PRC since the Tianamen Square incident of June 1989 that left hundreds dead and thousands wounded. On that occasion Chinese leader Li Peng told him that China had in principle agreed to sign the nuclear Non-Prolilferation Treaty. Kaifu praised the decision, adding that making the announcement "during my visit demonstrates the importance China attaches to its ties with Japan." And for the first time since the reestablishment of diplomatice relations twenty years ago, Beijing extended an invitation to the Japanese emperor to visit China. And in an equally surprising development, economic issues, according to the Far Eastern Economic Review, were relegated to secondary importance.

Thus, while memories of Japan's wartime atrocities in China have not been forgotten, they are not, for the moment, impeding a return to normality for

Asia's two giants. But observers would do well to recall the 1972 observation of Chalmers Johnson, who wrote in Foreign Affairs that "China and Japan have been interacting with each other and misunderstanding each other for a century....There is little evidence that either country understands the other any better than it did in the past." Chalmers added that "it is doubtful whether any two people in the twentieth century have approached each other with more profoundly misleading stereotypes." Indeed, in The New York Times article that summarized Kaifu's first day in Beijing with the headline "China and Japan on Path to Better Ties," a young Chinese official was quoted as saying, "I hate Japanese people. I was not even born then, but I have read about what happened. I know what they did." The article also included anti-Japanese epithets such as "devils" and "dwarf bandits."

DAY ONE: An interesting assignment for students of world affairs is to use paradigms from international relations to explain Chinese-Japanese bilateral relations from Beijing's perspective. Begin by asking students if future negative themes in official statments and the mass media concerning Sino-Japanese relations might reflect any one of four factors: (1) the inevitable differences that arise between any two states, exacerbated in this case by the fact that these two former enemies are attempting a cooperative, but asymmetrical, relationahip in which Japan, despite its defeat in the war, retains its dominant role; (2) simple misperceptions that are being reduced with time and experience on both sides; (3) calculated bargaining postures that targer Japanese government and business; and (4) compulsive behavior, derived from basic emotions, responding to perceived provocations with the framework of a basically hostile image.

DAY TWO: Allow students to respond to the first day's assignments, using the chalkboard to record responses.

DAY THREE: Introduce the dominant paradigm in international relations in the 1950--realism, best represented by Hans Morgenthau in his classic work, Politics Among Nations. Morgenthau posited power as the universal goal of states and prescribed realistic statesmanship in pursuit of an identifiable national interest as a desirable and reasible means of formulating foreign policy. Discuss whether, given the history of Chinese-Japanese relations, "realistice statesmanship" is possible. Is it ever possible?

DAY FOUR: Present an alternative paradigm, (mis)perceptionism, that emerged from the studies of social psychology that focused attention on the possibility that preconceptions and misperceptions influence the behavior of individuals and groups. A superb text for instructor use would be Robert Jervis, Perception and Misperception in International Politics.

DAY FIVE: Using Graham Allison's Essence of Decision, introduce the decision-making school of analysis, which focused on the organizational and bureaucratic interests that shape the perceptions and behavior of governments. Have students try to identify those decison-makers in China that might have an interest in improving bilateral ties with Japan. Those that stand to gain from a downturn in the relations.

DAY SIX: An interesting assignment would be for students to write position papers for the policymaker (the instructor) outling prospects for relations between the two powers and drawing on the scholarly paradigms to buttress their viewpoints.

China: Yesterday and Today
A Whole Language Unit
for
Grades 4/5

Constance Hokanson
Fulbright- Hays Seminar
June 20 - July 28, 1991

Student Learning Objectives

1. Students will be able to locate China on a world map and point out important physical features. (Example - the Yangtze River)

2. Students will learn to count to ten in Chinese.

3. Students in a cooperative learning group will select a Chinese folk tale, prepare a script and act it out for the class.

4. Students will learn vocabulary important for understanding Chinese culture and history.

5. Students will respond in writing to literature and slides about China.

6. Students will be able to identify at least one person important in Chinese history and explain his/her contribution.

7. Students will create works of art based on Chinese themes.

8. Students will prepare a timeline of important events in Chinese history.

9. Students will listen to tapes of modern and traditional Chinese music and will be shown examples of traditional instruments.

10. Students will collect data about weather in major Chinese cities and graph this information comparing it to the weather in their own city.

11. Students will research some aspect of Chinese culture, history, or flora and fauna and write a short report on the topic.

12. Students will be able to describe at least one tourist site in China and explain its importance.

China: Yesterday and Today
A Whole Language Unit

Introduction

Before beginning this unit each child should be asked to bring, or should make, a folder in which to keep all China materials. This will include maps, vocabulary, weather graph, research report and printed matter passed out by the teacher.

The teacher should prepare the room by displaying a large map of China, putting out as many books on China as possible, hanging large sheets of butcher paper for recording vocabulary and other information and by decorating with Chinese posters, flag and artifacts.

The following ideas are listed in random order and should be integrated into the curriculum at the discretion of the individual teacher.

Geography/ Language

This counting and geography section could be presented one per day or several at a time.

Map 1. - yī (one) One Great Wall
èr (two) Two major rivers: Yellow
Yangtze
Two major deserts: Gobi
Taklimakin
sān (three) Three bordering seas: Yellow Sea
East China Sea
South China Sea
sì (four) Four important islands or island groups:
Japan, Taiwan, Hainan and the Philippines

Map 2. - wǔ (five) Five largest cities:
1. Shanghai
2. Beijing
3. Tianjin
4. Shenyang
5. Wuhan

Notes - liù (six) Six important religions:

1. Ancestor-worship

   The oldest and most widespread of Chinese religious practices. Most Chinese households observed ancestor-worship and had a small altar or a shelf containing wooden tablets inscribed with the names, titles, and birth and death dates of the deceased family members.

2. Taoism (Daoism)

   A philosophy which emphasized harmony between man and nature and a simple way of life. Over the centuries it became a religion and developed gods of its own, with temples and a priesthood.

3. Confucianism

   Based on the teachings of Confucius (551-479 B.C) According to Confucius the ideal person was polite, honest, courageous and wise. Children were taught to obey their parents, and everyone was to respect the elderly and obey the rulers.

4. Buddhism

   Brought to China from India in the 5th century B.C. Chinese Buddhism taught that everyone could win salvation through faith and sincerity. Buddhism had many gods or spirits and Goddess of Mercy (Kuan Yin) was one of the most popular.

5. Islam

   The Islamic religion was founded at Mecca, Saudi Arabia, by the prophet Muhammed and was brought to China by Arab traders in the 7th century. Today it is estimated there are 10,000,000 Muslims scattered throughout China.

6. Christianity

   The arrival of the Jesuits in the 16th century began to win important converts to Christianity. Modern Christian missionary work began in the mid-19th century at the time of China's defeat by the European powers.

Map 2. - qī (seven) Seven cities on a slide tour of China

1. Beijing
2. Kunming
3. Dali
4. Xian
5. Shanghai
6. Hong Kong
7. Taipei

Notes - bā (eight) Eight agricultural products China produces more of than any other country.

(Source: Rand, McNally Atlas of China)

1. rice
2. potatoes
3. sorghum
4. millet
5. barley
6. peanuts
7. tea
8. pork

Notes - jiǔ (nine) Nine famous tourist attractions in the area of Beijing.

1. Tiananmen Square
2. The Forbidden City
3. The Ming Tombs
4. The Temple of Heaven
5. The Great Wall
6. The Lama Temple
7. The Marco Polo Bridge
8. The Summer Palace
9. Beihai Park

Notes - shí (ten) Ten important dynasties (use for the timeline)

1. Xia 2205-1766 B.C.	silk
2. Shang 1766-1122 B.C.	written language
3. Zhou 1122-249 B.C.	Confucius
4. Qin 221- 207 B.C.	Great Wall begun
5. Han 206 B.C.- 8 A.D.	paper, Buddhism
6. Sui 590- 618 A.D.	block printing

7. Tang 618-907 A.D.	gunpowder
8. Five Dynasties 907-960	footbinding
9. Yuan 1271-1368 A.D.	Marco Polo
10. Ming 1386-1644 A.D.	finest porcelain

Map 2. - shiyi (eleven) Eleven bordering countries

1. Vietnam
2. Laos
3. Myanmar
4. India
5. Bhutan
6. Nepal
7. Pakistan
8. Afghanistan
9. U.S.S.R.
10. Mongolian P. Rep.
11. North Korea

Drama/Literature

Divide students into groups of 5 or 6. Have available collections of folk tales or individual stories (see bibliography). Allow student to select a folk tale which they would like to act out for the class. Have available items from your"treasure box" which they can use as props or costumes.

Vocabulary

Use one of the sheets of butcher paper you have hung in the room for recording vocabulary words which distinctly relate to China. These are words which might come from the slide narration, from folk tales or from a novel you are reading the class (such as Bette Bao Lord's In the Year of the Boar and Jackie Robinson). Students should record all words in their notebooks with definitions.(Most may have to be provided by the teacher.A brief glossary is included in the appendix of this unit.)

At the end of the unit play Vocabulary Bingo. A reproducible playing sheet is in the appendix. Students select 24 words out of their list and write them on their playing sheet. (It is important that the class list contain at least 50 words so that all the cards will be different.) The teacher gives a definition and students place a marker

Vocabulary (cont.)

on the space if they have the word which matches. Create excitement by having China-related prizes - paperbacks, bookmarks, postcards or other small items from an import store.

Writing

After showing China slides have students select a city or historical site and write a paragraph explaining what the significance of the place is, what they learned about it and why, in particular, they might want to visit that place.

Have each student select a post card from the China collection and write a descriptive paragraph about what they see. The cards can later be displayed and as students read their paragraphs others can guess which card it matches.

Another use of the writings could be a matching game. Reproduce several sentences from each paragraph and display the post cards on chalk trays or bulletin boards. Students should be given time to move around the room matching the descriptions with the numbered post cards.

Art

After viewing the slides, have the class create a China "quilt". (The Irish Chain Quilt Block pattern is in the appendix.) Each child makes a drawing of their favorite place or thing (examples - The Great Wall, a terra-cotta warrior) in the blank box. They then complete the chain block pattern - solid squares have plain colored paper glued to them (decide on your color ahead of time), dotted squares have wrapping paper squares in an Asian pattern, and white squares are left plain. The children's pictures and chain quilt block squares are glued to two large sheets of butcher paper which have been taped together. Pictures and quilt blocks are alternated and the finished quilt can be either square or rectangular depending on how the squares are arranged.
* An excellent source for China art projects is Hands On: China (see bibliography)

Timelines

Creating timelines is an excellent way for students to visualize the progression of historical events. Start by having them do a timeline of their own lives from birth to the present. The important dates or events in their lives can be illustrated with photos, drawings, etc.

After completing the individual timlines, do class or cooperative group timelines based on the list of important accomplishments in Chinese history. (#10 in the Learn to Count in Chinese section) More dynasties could be added as desired. Above the date and dynasty should be illustrations of something that time period is remembered for.

Science/Math

Students will practice graphing and learn weather patterns of their own and selected Chinese cities. For a month, or other designated period of time, have someone bring in the weather section of the daily paper. On individual graphs, and a large class graph, record the highs and lows for your city and two or three selected Chinese cities. This activity can lead into discussions of climatic regions and their characteristics and the importance of latitude and longitude.

Math/Abacus

Show class an abacus and explain that these are still used in many shops in China. On an abacus there are two beads above the bar and five beads below the bar. Each bead above the bar is worth five of the beads below. Each lower bead is worth 10 times the bead on its right. Prepare a worksheet with abacus pictures and have the students figure out what number is represented.

Math/Money

Show examples of Chinese money and talk about its conversion value in dollars. (Summer of 1991 - 5 yuan equaled 1 dollar) Prepare word problems for the class using examples of actual costs for souvenirs and meals.

APPENDIX

China: Yesterday and Today

Important Facts About China

1. China has the world's largest population. (About 1.2 billion)

2. China has the 3rd largest land area of any country in the world. (3,692,000 sq. miles)

3. China's capital is Beijing.

4. China's history dates back 4,000 years. It is the oldest civilized country.

5. The world's highest mountains, the Himalayas, are found on the border of China and Nepal.

6. The Chinese Grand Canal is the longest canal in the world.

7. The Great Wall of China is the only man-made structure on earth which can be seen from the moon.

8. The Yangtze River is the 3rd longest river in the world.(3,960 Mi.)

9. Tiananmen Square in Beijing is the world's biggest public square.

10. Eleven countries border on China. They are: Vietnam, Laos, Myanmar, Bhutan, Nepal, India, Pakistan, Afghanistan, U.S.S.R., Mongolia and North Korea.

11. There are 56 national groups in China. The largest group is the Han, which makes up 94% of the population.

12. China has 23 provinces and 3 municipalities.

13. China is one of the world's largest producers of coal.

14. The world's largest Buddha (231 ft.) overlooks the joining of 3 rivers at Leshan in Sichuan Province.

15. The Plateau of Tibet is the world's highest plateau.

Glossary

abacus - An ancient counting machine using beads on a wooden frame.

acupuncture - pricking the tissues of the body with fine needles to relieve pain.

ancestry - The family line from which a person is descended.

Banpo - A famous neolithic site near Xian dating back as far as 6080B.C.

Beijing - China's capital and second largest city.

brocade - A fabric woven with a raised pattern.

Buddhism - A religion founded on Buddha, an ancient religious leader from India.

civilization - A society with a well-established culture that has existed over a long period of time.

culture - The customs, beliefs, and arts of a group of people.

Daoism - A religion based on the teachings of Lao Zi, an ancient Chinese philosopher.

foot-binding - A custom followed be aristocratic families for hundreds of years. The feet of girl children were bound with cloth so that they could not grow. Small feet were considered very attractive.

Great Wall - The only man-made structure visible from the moon.

incense - A substance that produces a sweet-smelling smoke when burned.

joint venture - A business owned in common by two persons, companies, or governments.

junk - A flat-bottomed sailing ship.

lunar - Relating to the moon.

Mao Zedong - Founder of the Chinese Communist Party and China's leader for twenty-seven years.

minority - A small group that differs from the larger group of which it is a part.

nightsoil - Human waste used as fertilizer.

Glossary
(Cont.)

pagoda - A type of building that looks like several one-story buildings stacked on top of one another.

porcelain - A type of pottery made from a mixture of rock minerals an a fine, white clay.

rural - Pertaining to the countryside.

sampan - A small boat with one sail and a flat bottom, often used as a houseboat.

solar - Relating to the sun.

terra-cotta - Hard reddish-brown pottery.

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* Many of the definitions in this brief glossary come from the series on China by Bobbie Kalman.

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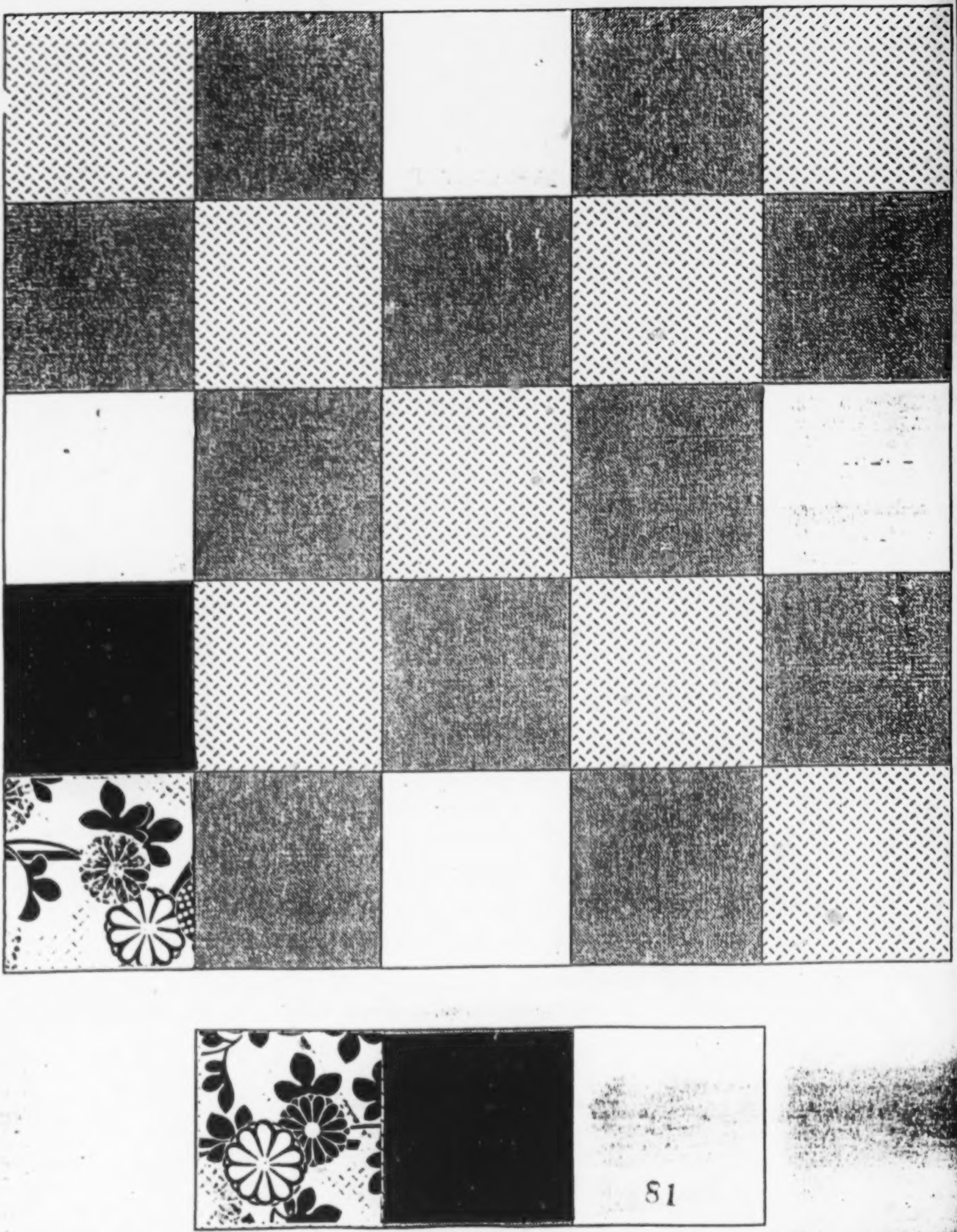
Materials in "Treasure Box"

Chinese folk tales
terra-cotta warrior
China maps
flags of China and Taiwan
ethnic bags
reproduction of a pi-pa
doll of Chinese court lady
Mao cap
tiger pillow
children's top
bird feeder
Chinese opera doll
political buttons
post cards of historical sites and minority peoples
jig-saw puzzles of China and Taiwan
panda puppet
coolie cap
snake/scorpion hat
shuttlecock from gymnastics demonstration
Chinese newspapers
Chinese papercuts
bamboo plate - handpainted with scene of Great Wall
carved wooden fan
t-shirts with Chinese motif
Chinese prints
chopsticks
abacus
phoenix kite
brocade pillow case
silk hand-embroidered pictures
items of clothing

In the box above, make a drawing of one of your favorite places or things from the China slides. Be sure to color it!



Irish Chain Quilt Block

Name ______________________________

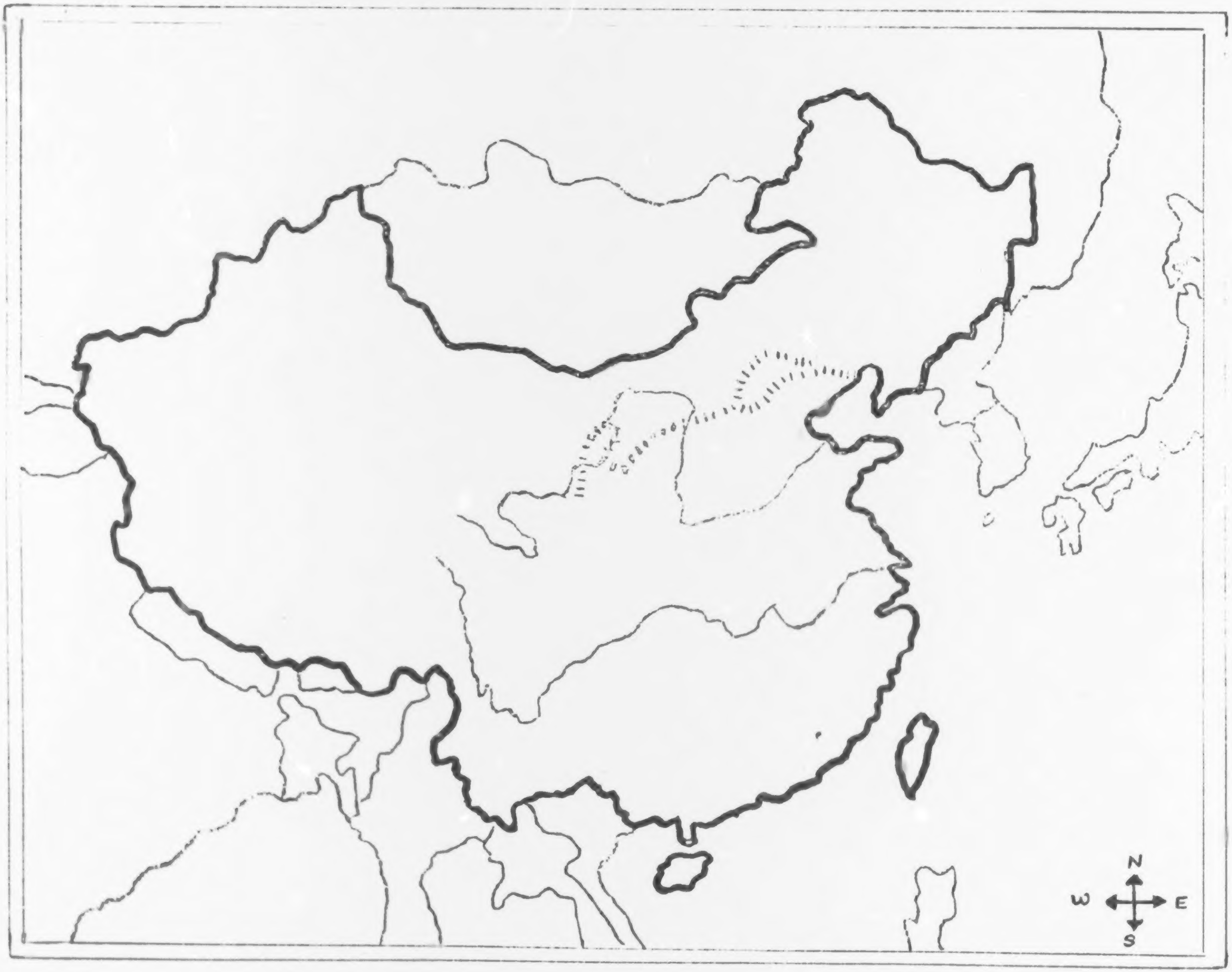
Vocabulary Bingo

1	2	3	4	5
一	二	三	四	五
YĪ	ÈR	SĀN	SÌ	WǓ
6	7	8	9	10
六	七	八	九	十
LIÙ	QĪ	BĀ	JIǓ	SHÍ

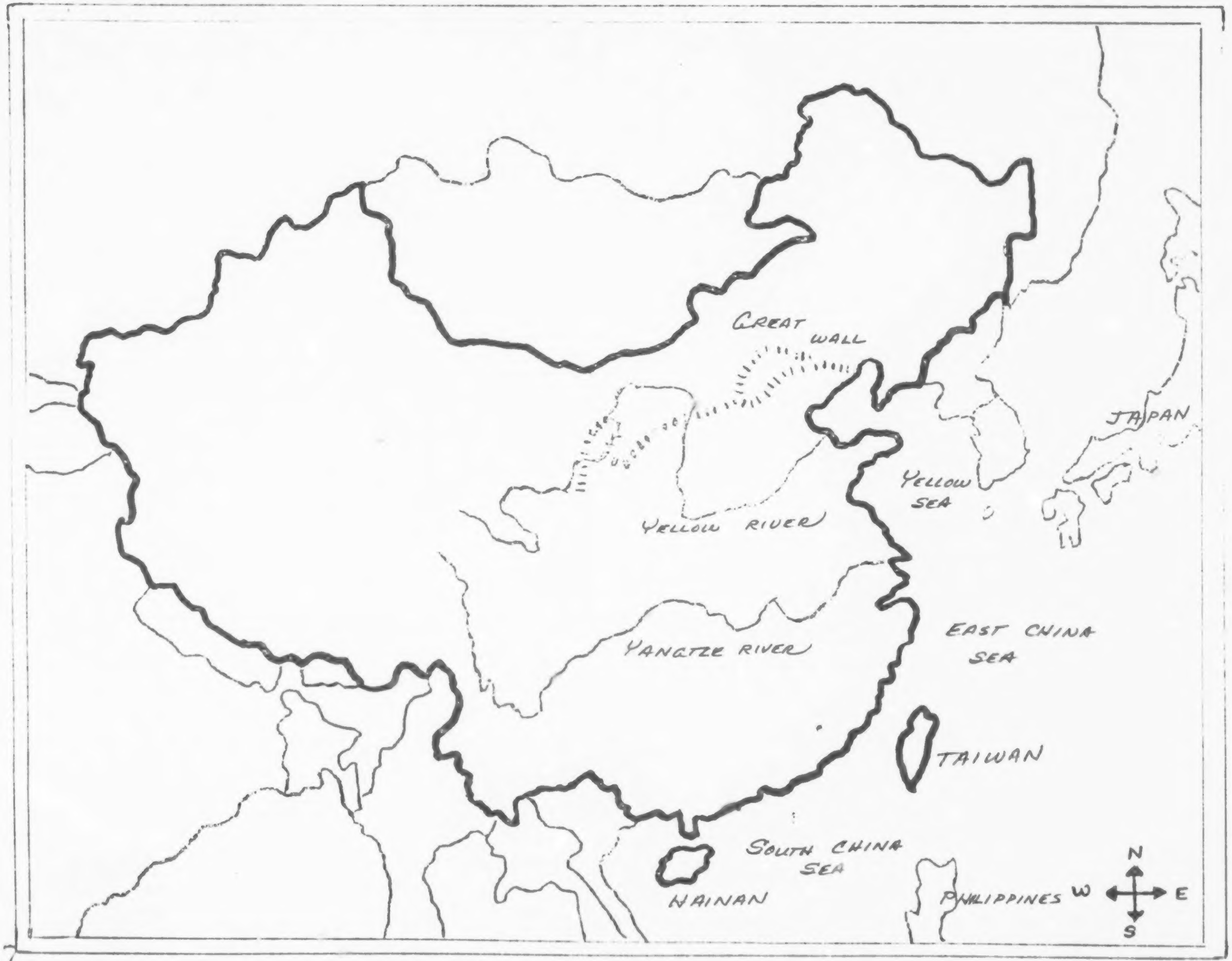
CHINESE

East Asia Resource Center
302 C Thomson Hall DR-05
University of Washington

MAP 1



MAP. 1
KEY

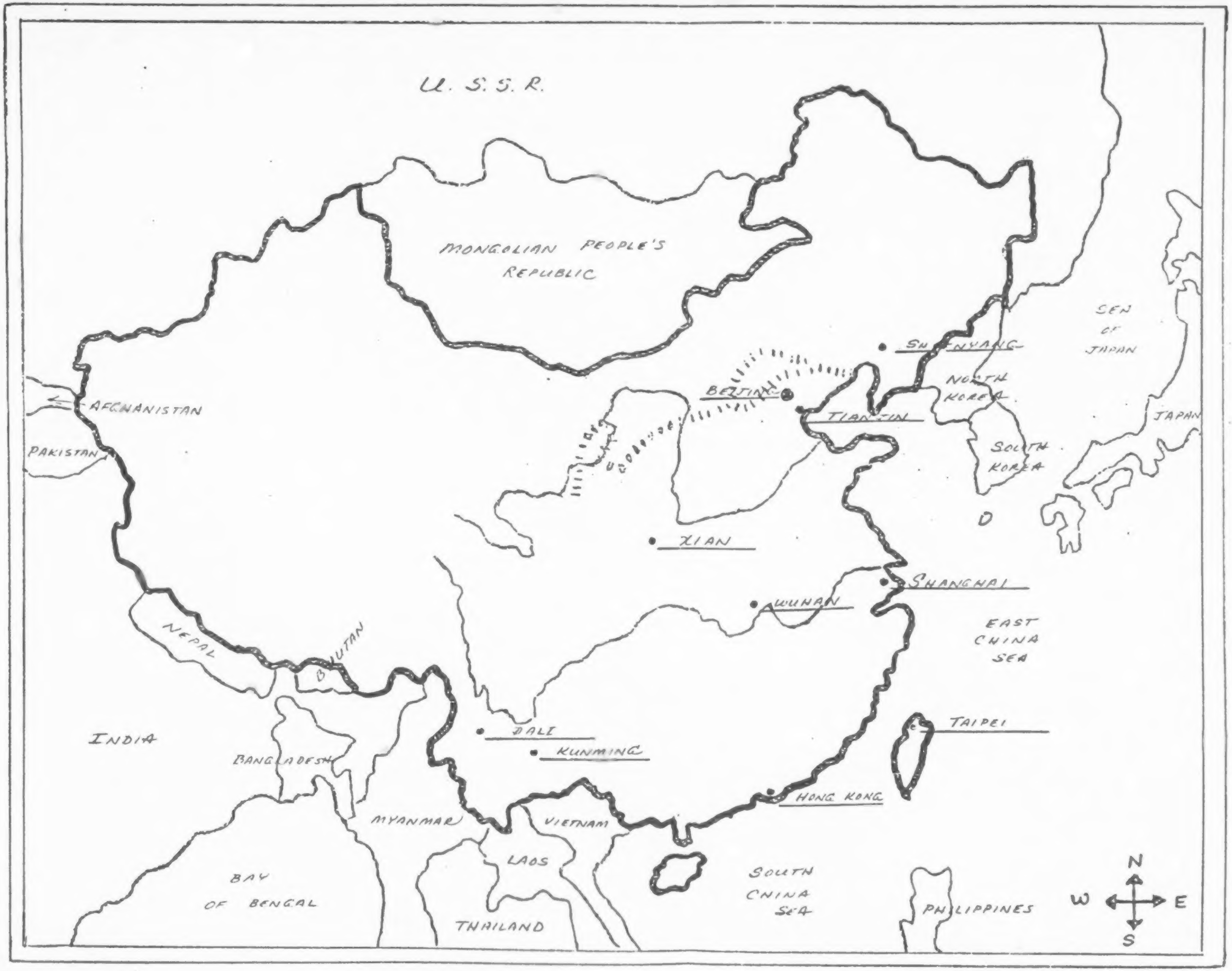

GREAT WALL
JAPAN
YELLOW SEA
YELLOW RIVER
EAST CHINA SEA
YANGTZE RIVER
TAIWAN
SOUTH CHINA SEA
HAINAN
PHILIPPINES
N
W
E
S

yī - one GREAT WALL

er - two major rivers: YELLOW
YANGTZE

sān - three bordering seas
YELLOW SEA
EAST CHINA SEA
SOUTH CHINA SEA

sī - four important islands
island groups


U.S.S.R.
MONGOLIAN PEOPLE'S REPUBLIC
SHENYANG
BEIJING
TIANJIN
NORTH KOREA
SOUTH KOREA
SEA OF JAPAN
JAPAN
AFGHANISTAN
PAKISTAN
XIAN
SHANGHAI
WUHAN
EAST CHINA SEA
NEPAL
BHUTAN
INDIA
DALI
KUNMING
TAIPEI
BANGLADESH
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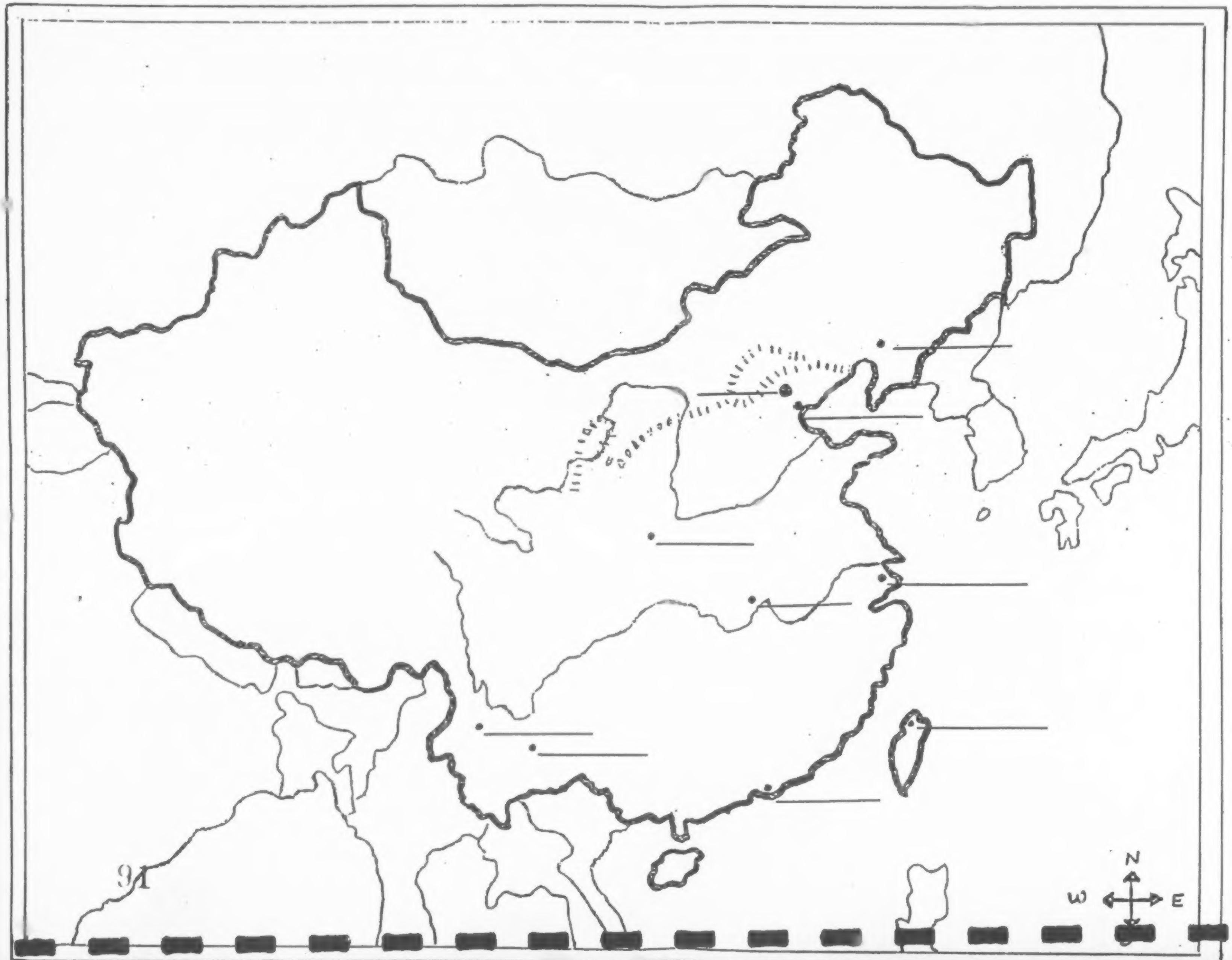
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W
E

CHINA: TRANSITION AND TRANSFORMATION
FULBRIGHT-HAYS SEMINAR, SUMMER 1991
PATRICIA KOPCHICK

TITLE: Chinese American Friendship Club

OBJECTIVES: The primary purpose of this curriculum project is to set up a penpal exchange program. Students in the U.S. will be able to write to and develop personal relationships with students in China, Hong Kong and Taiwan. In addition to this, they can meet on a regular basis to enjoy a variety of cultural experiences that they would not receive in their Social Studies classroom.

GRADE LEVEL: A club can be established in either a junior high or senior high school building.

TIME: Club meetings could be held on a monthly basis or more frequently if student interest is high.

TEACHER RESOURCES: Most of the materials which are described here have been obtained in China during the Fulbright seminar. For those teachers who have not had the opportunity to travel to China, the "next best" option is to obtain a catalog from:

China Books & Periodicals, Inc.
2929 Twenty-fourth Street
San Francisco, CA 94110

PROCEDURES:

First meeting - Students will choose which locale they would like to have a penpal from after a brief description (and a few slides) of Beijing, Hong Kong and Taipei. Names and addresses will be written on three separate lists and then forwarded to teachers of English in each of these three cities. A list of helpful hints for writing to penpals will be passed out. These would include tips about how to write (eg. write neatly and clearly, avoiding slang) and suggestions on what to write about (eg. self, family, home, school, hobbies, sports, holidays, etc.).

After this, students will each receive a Chinese name. A list of Chinese surnames will be passed out, and each student will choose one beginning with the same letter as their last name, if possible. Then they can decide on what they want their name to mean (eg. Winter Snow, Beautiful Moon, Calm Sea). They will then be given the Chinese pronunciation of their name.

In the remaining time, they can practice some simple Chinese phrases like Ni hao, zai zian, and xie-xie.

Second meeting - Students will practice writing the Chinese characters of their name, using brushes and Chinese ink.

After seeing examples of Chinese seals, they can try to carve their own chop from a raw potato.

Third meeting - Students will be introduced to the fundamentals of Tai-chi. The entire meeting will be held outdoors, if the weather is agreeable. From this point onward, every meeting will begin outdoors with a 10-15 minute session of Tai-chi.

Fourth meeting - Students will master the art of using chopsticks. A variety of different foods will be served.

Fifth meeting - This will probably coincide with Chinese New Year. What better way to celebrate than a field trip to a Chinese restaurant to enjoy traditional foods!

Additional meetings - Each teacher should gear the agenda to the students' interests. Possible activities could include:

arts & crafts projects - making paper cuts
making Chinese opera masks from paper mache
Chinese water color paintings

traditional Chinese games - jumprope
shuttlecock
diabolo

Chinese music - listening to tapes of Chinese classical music, "revolutionary music", current popular music, etc.
playing the Liu Qin, a classical Chinese instrument

slide shows - serving Chinese snacks such as watermelon seeds and dried peas

discussion groups - to talk about their penpals, and to discover similarities and differences among the three cities

guest speakers and field trips

EVALUATION: The students will evaluate this project through their attendance and their participation.

OCT 1 1 1991

Scenes of China
Summer 1991
A Video Script

Prepared for the
Fulbright-Hays Seminar
China in Transition
Summer 1991

by Kelly Ann Long

Fall 1991

Objectives:

These videos may be used at any point during the study of China. They may be used in their entirety or in smaller segments to focus upon specific topics. The videos will provide students an opportunity to see typical scenes of China, and should stimulate questions about life in China.

Getting started activities:

Pre-writing: Free write a paragraph in which you discuss what you think of when you think about China? Under line all the nouns. Add those to the list on the chalkboard. After viewing, llok back at the list and discuss assumptions you held and whether they changed.

Preparation:

These are terms the students should be familiar with at some point during their study of China. It would be useful to provide students with this list of terms prior to viewing, and then to discuss the terms as a result of viewing. These terms or names will also provide topics for individual research projects and may be used for a final evaluation of students' learning. The following terms or names are used in the narration of the videos:

Red China - 1949
Mao Zedong
Zhu De (Chu-teh)
Hu Yaobang
Taiping Rebellion
characters
Gang of Four
Nationalist Party
Chinese Communist Party (CCP)
Long March
Treaty Ports
Foreign Concessions
Buddhism
Confucius - Confucianism
Qin Shih Huang Ti
Empress Cixi
Peking Opera
People's Republic of China
terra-cotta warriors
Kuomintang (KMT) (Guomindang)
One Child Policy
Nixon's visit to China

Sun Yat-sen
Zhou Enlai
Deng Xiaoping
Boxer Rebellion
pinyin
Cultural Revolution
Jiang Qing (Chiang Ching)
Chiang Kai-shek (Jiang Jieshi)
socialist way
Yenan (Yanan)
Opium Wars
Marco Polo Bridge Incident
Taoism - Laozi
Ancestor worship
Qing dynasty
Mandate of Heaven
Burma Road
Republic of China
Great Wall
People's Liberation Army (PLA)
Four Modernizations
Xian Incident

Student Movements - May Fourth, 1919, Dec. 9, 1935 June Fourth, 1989

Geography:
Prior to viewing the videos, students should do map work to become acquainted with the location and topography of the following areas:

Beijing (Peking)
Dali
Shanghai
Taiwan
Canton (Guangzhou)
Yangtze (ChangJiang)
China Sea
Kunming
Xian
Hong Kong
Taipei
Huang Ho (Yellow River)
Taiwan Strait

Questions to consider:
1. What have been the aims of Deng Xiaoping? How have these aims changed China? How might they have led to the difficulties experienced in the late 80's?
(Deng aimed to stimulate the economy via: a. private profit b. joint ventures c. agriculture reform - no communes, private farms d. one child policy and to modernize China's armed forces, make advances in science and technology
and make China a more open society.)

2. One child policy -
Why did it come about? What are the ethical and personal issues involved in the policy? (female infanticide - desire to continue family name,forced abortion,incentives,social security system - need for children to support parents,rural communities needs versus urban needs,Little Emperor or empress.)
China's population has doubled from 500 million to over 1 billion in the past 30 years. If each family had three children the population would reach 3 billion by 2075. Average life expectancy has risen from under 27 in 1900 to over 70 in 1990. More than two-thirds of the Chinese are under 24 years of age. China is still importing grain to feed its population (Stewart Ross, *China since 1945* 46-47).

3. Student Movements
What have been the concerns of students in the various movements since 1919? How have their demonstrations and protests been dealt with in each movement? What has been the reaction of government? the general population? the international community?
Is protest an effective form of trying to create change? Why or why not? Examine and discuss the opposing sides of the 1989 student movement.

China Video Script - General Information

China is the world's most populous nation with well over one billion citizens today, or one fourth of the total population of the world. It is the third largest in land area following Canada and the USSR. The official name is the People's Republic of China, but historically the people of China called the land Zhongguo, or middle country. Today the country is divided into 22 provinces.

Just as in America, the Chinese population is made up of people with diverse ethnic and cultural backgrounds. 94% of the population is Han Chinese. These people may be considered the "traditional" Chinese and it is their language, Mandarin Chinese, that is the official tongue of China today. But China also has over 56 ethnic groups making up the other 6% of the population. These minority groups contribute to Chinese history and culture in many ways. Though Mandarin Chinese is the dialect spoken in Beijing, the various minority groups speak different dialects.

Until 1911 China was governed by an emperor. The last dynasty in China was the Qing dynasty. In 1911 the dynasty was overthrown and the Republic of China was formed. For the next 38 years the government of China was unsettled as various groups vied for control. In 1949 the Chinese Communist Party, led by Mao Zedong, Chairman Mao, took power on mainland China. The Nationalist Kuomintang troops led by Chiang Kai-shek fled to Taiwan.

Population: A major problem confronting China today is over-population. The population is already over one billion and could soar to over two billion by 2035 if not checked. Prior to 1949 life expectancy was under 27 years old, and since 1949 life expectancy has risen to 70 (Stewart Ross. *China Since 1945*, 1989 47). Efforts have been made to curb the growing population rate. The one-child policy and raising the minimum marriage age to 24 are two policies geared to address this problem. Yet in many provinces and rural communities which are centers of large minority populations, the one-child birthrate is not enforced and earlier marriages are allowed. Males have traditionally been preferred in Chinese culture since women became part of the husband's family after marriage and since males inhereted family property and name. This preference for male babies led to a rise in female infanticide but authorities claim that publicity efforts by the government have put a halt to that problem.

Life in China has changed significantly for women since 1949. Under the old patriarchal system, women were economically dependent on fathers and then husbands, and were expected to demonstrate "submissiveness, chastity, and obedience" (Petra Haring Kuan and Yu-Chien Kuan. *Magnificent China: A Guide to Its Cultural Treasures*, 1987 18). The widespread practice of foot-binding worked effectively to reduce the mobility of women and keep them tied to the home. Women had no right to education in traditional China, and in fact, it was seen as counter productive to teach a woman to read. Old adages reflect a negative attitude toward women - "When you feed a girl you're feeding someone else's' family" reflects the truth that when a woman married she joined the husband's family and contributed to the upkeep of his home and family. Perhaps it is no wonder that poor, often starving families might begrudge the food it took to nourish a young girl who would only grow up and leave them. Marriages were arranged between families for reasons that had little to do with compatibility of mates. Once married, a woman was under authority of her husband and mother-in-law, and one can read numerous stories of young daughters-in-law being physically and mentally abused by these older women. Marriage was often viewed as an unendurable torment; a woman could not divorce her partner, and suicide or running away were sometimes seen as the only alternatives to a totally intolerable marriage.

Women were a central focus of the communist party in its efforts to win popular support among the people. According to John Woodruff, "The party made it a policy to send girls to school and all but eliminated prostitution and venereal disease" (John Woodruff. *China in Search of its Future* , 1989 105). After the formation of the People's Republic of China, the Marriage Law of 1950 ensured more equality between men and women. It encouraged free choice of partner and equal rights as well as lawful protection for women and children. Polygamy, long accepted in China, was forbidden. The marriage age for men was set at 20 and women at 18 (Kuan 18). Today, the minimum age has been raised to 24. In modern Chinese society all professions are open to women and women are ensured equal pay for equal work. The socialist principle of each according to his means and each according to his needs implies that men and women are equally responsible to further the socialist cause.

But not all reviews of the new liberation of women are positive. Some critics claim that women have now taken on two jobs, one in the work force and one in the home (Woodruff 105). Placing women in the work force has also effected the traditional family as children are now taken to day-care centers. On the other hand, younger men have begun to take a more active role in household matters, sharing cooking and some child-rearing responsibilities.

BEIJING: Beijing, formerly called Peking, has been the capital city of China throughout various periods in the nation's history. The name means northern, Bei, capital, jing. After the Qing dynasty fell in 1911, the Nationalists moved the capital to Nanjing in 1928 but Beijing was once again named as capital in 1949 after the Communists came to power when Mao Zedong, speaking from the rostrum of Tiananmen, proclaimed the establishment of the People's Republic of China (Kuan 18). Beijing has a population of over 10 million and covers 6,900 square miles of land.

EDUCATION: Several important steps have been taken to further public education since 1949. The complex traditional Chinese character writing was simplified, and the pinyin system of latinizing words was adopted. During the Cultural Revolution the open door policy was encouraged, thus enabling poor peasants to attend universities. On the other hand, intellectuals and scholars were sent to do manual labor in the countryside and were not allowed to continue academic pursuits. In 1977 the educational policies of the Cultural Revolution were abandoned and top students are again encouraged and supported in gaining entrance to top universities.

China now boasts a 77% literacy rate. Efforts are made to extend schooling to 10 years in urban areas and 9 in rural areas. This would included five years of elementary education and four or five years at the secondary level. After completing the nine years compulsory education, some students continue to senior high school where they prepare for the University Entrance Examinations. Vocational and technical high schools also exist. About 80% of China's secondary schools are in rural areas. Schools range in size from 600 to 1,200 students. Urban children begin school at age six and a half, while in the country starting age is seven.

The curriculum is nationally established throughout China and includes areas of Chinese literature and language, math, "social knowledge", science, history, PE, music, arts and geography. Educational policy stresses development of moral, intellectual, physical, ethical and labor training in Chinese schools (Unpublished Class Notes. Beijing Lectures. Summer, 1991).

At a model high school in Beijing, near Beijing Normal University, students are accustomed to visitors. These are top students in the area who have gained admission to one of the best schools in the city by scoring high on an entrance examination. Preparation for entrance exams takes up much of the time of elementary and secondary students as admission to prestigious schools is seen as a key to the future. Since school is viewed as such an important aspect of life, few students work outside. Typically students receive much support from home to do well in school. Modern equipment and facilities exist in this school, though the equipment displayed in cases in the halls of the four story building are not available for actual use.

Mandarin is the official language of instruction throughout China, though in some rural sections the local tongue may likely be spoken instead. As early as junior high students are offered courses in English language. Class sizes are large by American standards, ranging from forty to sixty students per class. Students are assigned to a class and teachers rotate to different classrooms to deliver their lectures. Much of the education is based on memorization and recitation. These students volunteer to answer and follow the traditional form of standing to address an answer to the teacher, or laoshi.

Like typical students anywhere, students gather in the hall to discuss homework and plans after class is dismissed. Going home, students travel with friends, stop to play games,or eat an popsicle. While uniforms were prevalent ten years ago, many students prefer western dress today.

Also near the Beijing Normal University campus is a pre-school and kindergarten facility, a model complex available for children of parents connected with the university system. Whereas once large families might have been preferred by those who could afford them, expense of urban living along with the one child policy have given rise to single child families. Sociologists watch with curiosity as these only children grow up, the single focus of two sets of grandparents and both parents. In a country where filial piety held sway for centuries and children were expected to honor and be loyal to parents and to care for them in their old age, China watcher's wonder how this younger generation will be able to support two sets of grandparents and both parents.

Traditional forms of child-rearing have changed as well, and children are doted on in ways that would have been seen as prone to spoil the child and tempt the spirits in years past. Children are sometimes referred to as Little Emperors or Empresses and their teachers complain that where once it was difficult to find a volunteer among children, now each one wants to be selected and has grown accustomed to being the center of attention.

Traditionally males were preferred in China too and so great concern existed about the infanticide of female babies. Chinese officials made moves to promote public awareness and a sense of worth of female infants, and billboards displayed these ideas. Officials claim that the problem is not prevalent today (Woodruff 119-121).

Children gather in orderly fashion to ready themselves to go home. As women in urban centers have moved into the work force, sharing the tasks of earning family income, many more fathers are involved in the process of child-care and rearing today than in former years. (nap time arrangements, bathroom, and interactive games which encourage a hands on approach to learning)

Beijing University (Beida) Daxue: This is the largest university for humanities in China. Established in 1898 with American assistance, it was first called Yanjing Daxue. It became a meeting place for many young people who developed ideas that influenced the nation.

On campus on the south shore of No-name lake stands the grave of Edgar Snow, an American journalist who was a friend of the Chinese and whose book *Red Star Over China* did much to tell Westerners about China in the pre-1949 days. Snow gave Mao Zedong's message and invitation to President Nixon in 1972. (Kuan 143).Also on the campus are various statues of significant Chinese and Western writers or thinkers. Here are Cervantes, Shakespeare, and Lu Hsun.

TOURIST AND HISTORICAL SITES

TIAN AN MEN SQUARE: Tiananmen Square is one of the city centers of Beijing. After the communists gained power in 1949, the walls of the old city were pulled down and broad boulevards were established. Tiananmen square, which was originally designed in 1651, was also quadrupled in size during the period of renovation in the late 50's. Today it is one of the largest public squares in the world, covering over 98 acres, and holding up to one million people. The square stands to the south of the Imperial City. Entering the square from the south, one sees the Chinese History and Revolutionary Museum to the east and the Great Hall of the People to the west (Kuan 122).

Tiananmen square has been witness to many historic events. On May 4, 1919, more than 3,000 pupils of Beijing schools came to demonstrate against imperialism in what has become known as the May Fourth Movement. On October 1, 1949, thousands crowded into the square to witness Mao Zedong's proclamation of the People's Republic of China. The death of Prime Minister Zhou Enlai was commemorated in April of 1976 by more than two hundred thousand mourners (Kuan 122).

In the spring of 1989 the square was the site of the student pro-democracy movement and subsequent hunger strikes. In June of that year Tiananmen Square witnessed the bloody battles as members of the People's Liberation Army moved to suppress the protestors. Mao's portrait was defaced during the 1989 protest, but today it again overlooks the square, a symbol of the watchful eye of a government which must be quaking in the aftermath of 1989 and as it observes the collapse of communist systems in Eastern Europe and the USSR.

Mao Zedong Memorial Hall - to the south between the monument and Qianmen gate, the body of Mao lies in state in a coffin draped with a red flag of the CCP. The foundation stone of the hall was laid in 1976 and the hall was completed on September 9, 1977, on the first anniversary of Mao's death (Kuan 124).

Monument to the People's Heroes stang in the center oft he square, an obelisk in memory of revolutionary martyrs, a symbol of the revolution, the corner stone was laid by Mao Zedong on September 30, 1949. Mao' inscription reads: "The people's heroes are immortal" (Kuan 123).

Great Hall of the People, to the west, this enormous structure is home of people's congress and is used for diplomatic sessions. Completed in 1959, the main meeting hall contains 10,000 seats and a banquet hall holds 5,000 (Kuan 122-23).

(Looking at portrait of Mao on the south gate of the Imperial city)

Guards watch over the peace today, but only two years ago they stood against the protests and unrest of the pro-democracy student movement.

Museum of Chinese History and Revolution: to the east, was completed in 1959 and opened to the public in 1961, the left wing houses displays dealing with Chinese history since 1919, particularly the revolutionary movement and the development of the Chinese Communist Party. The museum was closed during the Cultural Revolution in 1966. The epochs of Chinese history from beginnings up to the 20th century are covered in the right wing of the building (Kuan 123).

Qianmen Gate - Built during the reign of the Yongle Emperor, 1403 to 1424, it is one of the few remaining gates of the old walled city (Kuan 124).

Street sweepers work together to force the excess rain water down the storm drain after an afternoon rain shower. The use of human labor is prevalent throughout China, as it attempts to employ it millions of work age people.

Uniformed members of the People's Liberation Army march to duty on this quiet afternoon. PLA troops such as these were employed to squelch the protests of the pro-democracy movement in 1989. As a consequence of those events and in an effort to gain the loyalty of students, since 1989 freshmen entering the university must serve a year in the military.

Returning to the square around dusk, one sees crowds gathering to watch the changing of the guard. Here a couple play with their son. Since the crackdown on student protestors in 1989, there has been a resurgence of popularity of the cult of Mao Zedong. Mao's *Little Red Book* and buttons displaying his portrait are again popular tourist items.

IMPERIAL PALACE: The palace is a prime example of Ming architecture and is the best preserved example of this classical style. The buildings reflect the Classical Chinese preference for balance, symmetry, and harmony with the open spaces which surround the buildings. Yet the bright red and blues reveal a love of the ornate as well. The 250 acre Imperial Palace and the Forbidden City were once restricted to members of court, governmental officials, and the imperial family, but today it is a public museum. The palace dates back to the 13th century, when millions of workers were employed to build the huge complex. It was expanded and completed around 1420 by the Yongle emperor. Over the years 24 emperors lived in the city (Kuan 124-29).

Standing near the Meridian Gate, the emperor announced the new calendar and confirmed or annulled death sentences each year.

Inside and beyond the gate, five marble bridges span across the Golden Water Spring. After crossing the moat, one reaches three gates, beyond which lies Taihe Men, Gate of Supreme Harmony. It is guarded by two bronze lions, symbols of power.

The outer palace is dominated by three great halls. The Taihe Dian, Hall of Supreme Harmony, stands in center court, followed by Zhongde Dian, Hall of Central Harmony, and Boahe Dian, Hall of Preserving Harmony. Taihe Dian is the largest in the complex.

During ceremonies the emperor was carried up the carved marble ramp to his throne. Servants of the emperor knelt three times and touched their forehead to the ground nine times as a sign of loyalty and reverence to him.

The Inner Court is reached though Qingmen Gate, the Gate of Heavenly Purity. Inside lie the inner chambers of the imperial family. Women and eunuches lived in this area, and the emperor was the only man who had access to it. Contrary to what one might imagine of life in an imperial court, life for the women could be dreary since they were entirely cut off from family and friends in the outside world once they entered the palace. (Gilded bronze water containers stand to both sides.)The inner palace also has three large halls as well as many smaller buildings.

Bronze tortoises and cranes are symbols of longevity in front of Qianqing Palace. According to legend, when rioting peasants took Beijing in, the Empress of the last Ming Emperor hanged herself, while he killed his 15-year-old daughter and concubines then hanged himself on Coal Hill.

Today the Forbidden City and its grounds have been turned into a public museum, Gugong, which means Palace Museum. These palaces also date back 550 years to the Ming time and have more than 9,000 rooms. Outside one of the smaller palaces is Jiulong Bi, the Nine Dragon Screen, which includes 1773 glazed tiles.

This is the room where the Empress Dowager, Cixi, celebrated her 60th birthday 1864. After Cixi's son died in 1874, she appointed her four year old nephew emperor and took over regency for him. She placed the young Guangxu emperor under house arrest after an aborted attempt he made to have her favorite general killed. Yuan Shikai was to have carried out the order for Guangxi and his progressive intellectual advisers, but he told the empress of the plans instead.

Viewers may recognize this pearl as the one used in the film *The Last Emperor* to depict the death of Empress Cixi. After death her body lay in state for more than a year until the most propitious day for her funeral had come. Her nephew, Puyi, was deposed in 1911 when followers of Sun Yat-sen overthrew the empire and established the Republic. Sun Yat-sen served as president for only one day before turning over the presidency to General Yuan Shikai. Within a short time he had resumed the authority and pomp of the old emperors and so he too was deposed.

These lovely rock gardens reflect the concept of Chinese landscaping within a small space to capture the effect of wide open spaces in nature within a very small area. Taoist principles emphasized man's relationship with nature and function as a part of nature. Confucian ideas also embodied this concept and a balanced man was one who lived by Confucian rules in daily life and who was contemplative in his home, practicing the arts of calligraphy, painting and poetry.

This beautiful area is called the well of Zhen Fei. She was reputed to be the emperor's favorite concubine. Cixi is said to have had her pushed into the well when allied troops conquered Beijing in 1900 (Kuan 124-128).

Even on a day when the palace was crowded with visitors, I found it possible to escape the crowds for a bit, to soak in a bit of the quiet atmosphere of the palace gardens. It is a statement in evidence of the immensity of these grounds that one is able to do so. (exiting the Imperial city to the alley behind - watching a monk and escort travel down an alley).

Temple of Heaven: Located in the southeastern part of Beijing, Tiantan, or Temple of Heaven, is where Ming emperors offered sacrifices each year. The semi-circular northern section corresponds with the old Chinese image of a vault- shaped heaven and the southern section symbolizes earth. Each year the emperor came here to pray for good harvest, a tradition which was kept until 1911. The Hall of Prayer for Good Harvest, the Circular Mound and the Imperial vault of Heaven are major structures. The temple also houses the famous echo-wall. (Kuan 139).

Summer Palace - Yihe Yuan,Garden of Harmonious Unity - This palace lies in the northwest of Beijing. The imperial family spent summer months here. It was opened to the public in 1924. The Jin Dynasty emperor laid the foundation stone in 1153. The fourth Qing Emperor, Qianlong, embellished the area in celebration of his mother's 60th birthday in 1750. Longevity Hill was named in her honor. The Summer Palace includes a number of Qing Dynasty gardens which were burned by French and British imperialists in the late 19th century. After the 1860 destruction, the Empress Cixi had the palace rebuilt in 1888 with money intended for the navy. She again spent public finds to have it rebuilt after a sack in 1900. Temples include the Cloud-Dispelling Hall and the Temple of Buddhist Virtue. Also of interest are the Long Corridor, Changlang, a covered promenade, the longest covered walkway in Chinese gardens, and the Marble Boat. The area is surrounded by Jade Spring Hill and the Western Hills (Kuan 143-148).

Liulexiang Street: This is a famous antique market area in Beijing. Even today it offers the tourist a sense of the old city of Beijing with its crowded street markets. Today, under the agricultural reforms, farmers transport surplus produce into the city where they can sell it for a profit on the free market. Walking through the shops on this street, one can view beautiful scrolls, calligraphy, antique porcelain and china wares, and if so inclined, purchase a chop, a stone on which is engraved one's signature. Nearby is one of the open air silk markets. Beautiful silk clothing is displayed. Recent years have seen an increase in the number of Eastern Europeans who purchase the clothes n Beijing and take them back to resell in their own countries.

Ming Tombs: About 49 km from Beijing's center, surrounded by the Tianshou Shan mountains, are the Ming Tombs. These tombs are the site of the necropolis for the Ming dynasty and were established in 1424. Emperors chose their burial sites while still alive, and this site was chosen with the help of geomancers. Local farmers were resettled and were killed if they returned to their land. The mountains were thought to hold back bad winds as well as evil spirits. Of the 16 Ming emperors, 13, along with their wives, are buried here. The tomb of Chang Ling is the largest of the tombs but is unopened. The underground Palace tomb of Ding Ling , the 22 year old Emperor Wanli, constructed in 1584, opened in 1956, is the only one to be opened to date (Kuan 154-156).

The Great Wall: Souvenir shops surround this popular entrance to the Great Wall, called Wanli ChangCheng, or"ten Thousand Li Wall" by the Chinese. From the moon this enormous structure can be seen and it is considered one of the seven wonders of the world. The bustling tourism of the place marks it as one of the most popular attractions in mainland China. Construction on the wall was started as early of the 7th century BC, and these smaller sections were linked during the reign of Emperor Qin Shih Huang Ti, the First Emperor who united the whole of China under his rule at the end of the 3rd century. Emperor Shi Huang Ti conquered all six of the warring states and unified China in 221 BC. He ordered his general Meng Tian to drive the Huns into modern day Mongolia. The wall had been built long before Shih Huang Ti by northern princes who also tried to defend their lands. He had these earlier walls connected, as a fortification, and the legendary Great Wall began (Kenneth Scott Latourette. *The Chinese: Their Society and Culture*, 1964 66-73).

The wall was built as a defensive measure to protect the people in northern China from the invading hordes. Thousands of workers who lost their lives during construction are buried inside the wall. The wall was an effective defense system and also provided relatively safe and expedient thoroughfare for travelers. It stretches some 3,700 miles from the Gulf of Bohai to the west of Gansu Province, across deserts, valleys and mountains. The present Great Wall was built about 600 years ago during the Ming Dynasty. At this spot, called Badaling, the wall stands in the Yanshan Mountain Range and is 7 to 8 meters high and 6 to 7 meters wide, "so wide that five horsemen and ten men can walk abreast on it." Watch towers were used for lookout and smoke signals(Kuan 156-158).

The south tower is just one of many towers along the wall in the section fifty miles north of Beijing called Badaling, which is the northern pass. Capitalist entrepreneurs set up a small business here selling certificates that claim "I climbed the Great Wall" to those who have successfully hiked the steep steps to the tower. During Ming times the wall was made of earth and rubble and faced with stone. At many spots the wall is very steep and winding as it angles its way across the country.

Having climbed of the wall and returned again to leveler ground we were again surrounded by the sights and sounds of a busy tourist industry as hawkers tried to sell their wares in tent stalls.

The train rolls through surrounding countryside. Trains are the key to the transportation system in China. Traveling by bus back into the city one sees a variety of crops being grown, small villages built near the road, and everywhere, people gathered to conduct the business of the day. Agricultural population accounts for 80% of the total population of China. China is predominantly an agricultural country. Before 1949, 80% of the land was owned by 10% of the population. After 1949, with the Land Reformation programs, landlords were deposed of their lands and in the 50's rural communes were established. Since 1978 rural reforms have implemented the contract responsibility system and have replaced the People's Commune system. These rural reforms have enabled peasants some choice in crops they grow, and also allow them to sell excess product in a "free market" system. In

1983 and 1985 agriculture was further decentralized. The state monopoly for purchasing has also been eliminated. Terracing of land is a prominent characteristic in Chinese farming, enabling the farmers to make use of every possible foot of arable land. Major crops include rice, wheat, corn and millet (Beijing Lectures 1991).

Lugou Qiao - Marco Polo Bridge: About ten miles west of Beijing, in the southwestern suburb of the city, the bridge spans the Yondging River. Marco Polo passed this bridge in 1290 (Kuan 154). His description was so vivid that, at least in European communities, the bridge took his name thereafter. In world war two the bridge was also important and is the site of what is consider the first battle of that war. A railway bridge was built next to it, connecting the southern lines to the important military town of Wanping. The Japanese conducted maneuvers in this area, and fired blank cartridges to simulate battle conditions. On July 7, 1937, Chinese fired into the Japanese area and when one Japanese soldier was missing in the morning, the Japanese ordered an attack which the Chinese beat back (Jonathan Spence. *The Search For Modern China*, 1990 444-445).

RELIGIONS IN CHINA

In China people may practice a variety of rituals and worship forms associated with various religions, including Taoism, Confucianism, ancestor worship, Buddhism and Christianity.Buddhism and Taoism are the traditional religions of China, though ancestor worship and Confucianism were also important. After 1949 the practice of religion was discouraged by the communist party, but the freedom to believe was guaranteed in the 1954 constitution. During the Cultural Revolution in the 1960's many religious sites were destroyed as representing bourgeois and backward thinking. Since 1978 the government has shown even more tolerance toward the practice of religion, and temples and churches are once again active centers of worship (Kuan 54-57).

The White Cloud Taoist Temple: Baiyun Guan, or White Cloud Temple, is the chief temple for the Quan Zhen Taoist sect. The temple was destroyed and rebuilt many times since it first began in 713 A.D. A Tang dynasty emperor first ordered it built to house a stone statue of Laozi, the revered philosopher of Taoism. Genghis Khan had the temple rebuilt in 1224 after it burned down. It began to develop as White Cloud Temple in the beginning of the Ming Dynasty. The walkways in the temple lead to a beautiful garden within. The Temple is a historical site under protection of the Beijing municipal government (Kuan 138).

Taoism, has about a 2,000 year history, is indigenous to China and has origins in Shamanism. Some of the early regimens were believed to ensure immortality. Lao Zi is the founding philosopher of Taoism and is also its chief deity, honored as Lord Most High by Taoists, though many other deities are included in the popular pantheon of Taoism. The tao is all-embracing and everlasting, and governs all things including the sky and the earth. Meditation is practiced. The basic canon is set forth in the Tao de Jing, also called the 5,000 Character Scripture, attributed to be the collected work of LaoZi.

A number of sects developed over the years, and new works of scripture and doctrine were added. Today the Zhen Yi sect emphasizes devotional activities and spends time on charms, prayers, and festivals. The Quan Zhen sect emphasizes individual meditation. Monks from this sect do not marry as they do in the other sects. The White Cloud Temple is the principal temple of the Quan Zhen sect (Encyclopedia Britannica, vol. 17. "Taoism" 1983 1034-1055).

Confucianism is a philosophical system closely connected to Taoism, based on the teaching of Confucius, who lived from 551 to 479 BC. This philosophy dominated Chinese life for much of its history. The Confucian school served as a recruiting ground for governmental officials who gained posts by scoring highest on the examinations over the Confucian classics. The schools supported the authority of the rulers by upholding the theory of the Mandate of Heaven. This idea espouses that the legitimate ruler derives authority from heaven's command and holds the responsibility for the well-being of the people. The peace and stability of the empire depend on the good standing of the emperor. Confucian tradition trained its pupils in benevolence, traditional rituals, filial piety, and respect for superiors and the elderly.

Though Confucius never wrote down his own teachings, his disciples compiled *The Analects*, which are the collected sayings, or aphorisms, of Confucius. *The Analects* became the basis of Chinese social social life. The Confucian philosophy is established on the ideas that human nature is essentially good and that people are inclined to emulate virtuous models. Sages and masters are models for the mass of people to follow.

It holds that humans are social animals whose interaction is shaped by "li" or convention and ritual. Correct behavior is held to follow a natural pattern (li) and is understood by (xin) or heart.

Chinese intellectuals in the 20th century tended to blame Confucianism for scientific and political backwardness of China when China first met Western military technology. An Anti-Confucian theme was prevalent during the Cultural Revolution as well. (Chad Hansen. The Electronic Encyclopedia, "Confucianism" 1990).

Buddhism: Buddhism, founded by Siddhartha Gautama, the Buddha, who lived from c 560 to c 480 BC, started in India and derived out of and in reaction to Hinduism. The teachings of Buddha may be said to center on basic doctrines of the Four Noble Truths. The first truth is that all life suffers (duhkha). Karma is the consequence of one's actions, and rebirth places lives in the cycle of birth again. The Noble Eightfold Path is a set of guidelines by which one might achieve cessation of suffering. The path includes ethical practices, disciplined training in meditation, and the development of enlightened wisdom. As early as the First century AD Central Asian Buddhist monks penetrated into China. While China exerted change and influence on Buddhism, the reverse is also true. Buddhists' views influenced the court as well as philosophical and literary circles of China. Early Chinese translations of Buddhist texts reflect an influence of Taoism.

Buddhist monks are by tradition celibate and often live in monasteries which many entered as young children. Their days include ritual, devotions, meditation, study, teaching and preaching. The entrance of the western ideology of Marxism into China became a challenge to Buddhism and other religions. But since the opening up of tolerance to religious worship, Buddhism too is experiencing a resurgence of popularity in China. (Joseph M. Kitagawa and John S. Strong. The Electronic Encyclopedia, "Buddhism" 1990).

Lama Temple: This temple dates back to 1694 and was once a palace used by the son and successor of the Kangxi Emperor. It became a temple after he succeeded his father in 1723. It survived the Cultural Revolution due to the efforts of Zhou Enlai. The temple still houses a small group of Lamaist monks. Entry is made through the south gate. The main hall of the temple, Yonghe Gong Dian, contains the Buddha of the Present in the center, the Buddha of the Past to the west, and the Buddha of the future to the east (Kuan 135).

Huating Si Temple: This temple in near the Western Hills in Kunming dates back to the Song era and contains three huge gilded Buddha statues. More impressive are the five hundred Luohan figures which decorate the surrounding walls (Kuan 370). Our guides told us of a tradition of counting steps into the temple, starting off with the right foot, to total one's age. The figure one ends in front of is the particular Buddha one is protected by.

Dayan Ta, The Large Wild-Goose Pagoda : Located in the southern district of the city of Xian, it was built in 648 by Emperor Gaozong to protect 657 volumes of Buddhist writings brought back from a pilgrimage to India. Today the pagoda is seven stories high (Kuan 378).

Yufo Si, Jade Buddha Monastery: Dating back to 1918, this monastery in Shanghai is still inhabited by monks. The temple holds two famous statues of the Buddha, both carved from white jade. One of the statues shows the Buddha sitting among writings, and the other shows the Buddha reclining (Kuan 210).(this footage was shot at the Jade Buddha monastery,rooftops - decorations, lighting incense as part of the ritual of worship.)

Catholic Church: Since the more tolerant attitude toward religion was adopted in 1979, worship has increased in faiths of many denominations in China, including Catholicism. The Jesuit protest Matteo Ricci came to China in the late Ming dynasty, in the 17th century, and thus began the influx of western religious ideas which was to grow over the coming centuries.

In the 19th century, with the opening of Treaty Ports, the presence of western religions became more pronounced. Accounts of Chinese violence against missionaries are recorded from this time. Numbers of missions and mission schools or orphanages were built. Missions also funded and built hospitals (Spence 71, 132, 204-5).

Since the opening up of tolerance toward the practice of religion in the late 70's, Christian churches in China have gained members too. On this Sunday morning a Catholic church in Beijing was filled with worshippers. Listening carefully to a familiar melody one discerns the Chinese language in which the hymn is sung. Some critics think that the church has drawn members only because the Chinese see it as a move toward Westernization and modernization. Whatever the cause, it offers people a place to gather and share in fellowship as exemplified here. Immediately in front of this church a small shop offers religious objects for sale.

KUNMING

Located in southwestern China, Kunming is the capital city of the Yunnan province. Lush vegetation and mild climate have earned it the nickname "city of eternal spring" (Kuan 368). It is an important transportation and industrial center, containing iron and steel mills. The city's modern development began with the completion of a railroad to Indochina in 1910. It lies at the eastern terminus of the Burma road. It has long been important as an intersection of trade routes to Burma, Indochina and southern Chinese provinces. During the Japanese invasion of coastal cities in WWII many universities were evacuated to Kunming. The city population swelled by 60,00 in the years 1937 and 38 and it became a "vital intellectual center" (Spence 457).

A variety of nationalities are represented on the streets of Kunming, including the Bai, Miao, Yi, Sunyi, and Hui people. Ethnic costumes are bright and easily visible on the streets. The Yunnan province is the home of the largest number of minority groups in China. (James Chan. *The Electronic Encyclopedia*, "China - History" 1990). One of the first things we noticed while walking down the streets of Kunming was that people were much more varied in appearance, not only in dress, but in facial features and coloring as well. And we noted that we created much more of a stir than in Beijing, fetching curious stares as we walked.

erhu player - this instrument is a regional specialty and is used in folk music from the Yunnan province.

bikes, but also the human body are used to transport huge loads

A popular attraction in Kunming is the blind masseurs who set up shop each evening on the street. These are skilled therapists, who offer a stimulating massage for the equivalent of two American dollars. Its truly a pleasant way to relieve the stress of travel. As often happened in Kunming, we gathered a crowd of curious on-lookers.

These pedicab drivers gathered to observe the amusing scene, but also in hope of gaining a fare for the evening. The pedicab drivers hire out at an hourly wage and are the modern version of rickshaw men. Some of our group felt uncomfortable about riding in a cab driven by human muscle power. Our guide talked with the drivers who assured him that they did not begrudge the work and needed the money it provided.

As in so much of China, just strolling down the street provides delights and amusements for the eyes and ears. Listen and look.

The city of Kunming is built on the shores of Lake Dianchi. On the western shore stand the lovely Western Mountains, called Shuifoshan, or sleeping Buddha. After a steep climb up the mountainside one discovers a Taoist temple, Sanqing Ge Temple, and a cave shrine, both commanding a majestic view of the lake below (Kuan 368). We saw the Chinese equivalent of girl scouts making the trek up the mountain, singing a familiar tune.

Shilin, the Stone Forest:(These impressive rock monoliths are the result of layers of limestone which accumulated at the sea-bottom when the area was covered by ocean. Land movements caused cracks and rainfall furthered the sculpting of the rocks so that today they take on a variety of shapes. A labyrinthine trail leads though only a small portion of the entire forest (Kuan 371).

Nearby, women of the Sunyi nationality sell their wares, a variety of colorful embroidered items and traditional costume pieces. The headdress of the Sunyi women is distinctive and colorful. (water buffalo, Sunyi women bargaining, sewing, babies on back)

Driving outside the city of Kunming, one is able to observe first hand the agrarian nature of life in China. (heading water buffalo down the road,hillside terracing, rice crops, man chasing water buffalo)

Traveling out of Kunming twelve hours by bus up the Burma Road, we came to the ancient city of Dali in the autonomous Bai district. A road was built over the mountains to Lashio in Burma, and Kunming was the Chinese terminus. The road was built to enable allies to continue importing military supplies once the Japanese had pressured the French to quit using the rail lines from Hanoi (Spence 457-58). The Burma Road became China's only line to supplies and gasoline to keep the KMT troops fighting. It ran a total of 600 miles in China and 115 in Burma. In the *Search for Modern China*, Jonathan Spence recounts the story of "hundreds of thousands of Chinese laborers - men, women and children - working by hand in the mountains and gorges, hauling rock and earth in baskets, blasting stubborn boulders with bamboo tubes full of gunpowder" (Spence 458). Thousands died of malnutrition and malaria. The Burma Road was opened on December 2, 1938 (Spence 458). Driving up the road today, even in a modern, air-conditioned vehicle, one gains an understanding of the difficulties that went into making this winding, steep and narrow road.

Villages border the road at intervals, and a stop in any one of the villages gives an insight to daily life among the rural people in China. We traveled down the street of one village, through the open market area. An elementary level media specialist brought along an item guaranteed to delight - a Polaroid camera.

Dali: The city of Dali has a history that is more than 1,200 years old. The area is referred to as the Switzerland of China and also as the city of marble because of the high quality marble quarried in the region.

Erhai Lake: is one of the scenic spots of Dali. It sets at an elevation of 1,980 meters and is 41 kilometers from north to south. As we boarded a touring boat in the early morning, we had a fine opportunity to watch another aspect of Chinese life - the transporting of produce.

Traveling by boat we had an excellent opportunity to observe daily life: morning bathers, fishermen, rock quarrying and a variety of boats ,men conversing on the shore.Our journey included three stops, two at temples, one of which was built on an a small island. In the distance, on the hillside, one can observe hillside graves and the village below.

Dali is the regional home of the Bai nationality, and their women have distinctive handicrafts which includes beautiful batik and embroidered cloth and silver jewelry. Here a woman approaches one of our group, and a native man looks on in wonder, perhaps amazed by the money spent on such a frivolous item.Women gather together to do routine chores of washing the clothes in a stream.

We were amazed at the lush greenery of the area, and also at the labor intensive nature of farming in the area. The Three-Pagodas temple is one of the interesting sights in the area. Restoration in 1978 revealed many items from the Tang and Song dynasties(Kuan 373).Someone once said that boys will be boys and kids are kids everywhere. This scene supports those ideas. Traditionally regarded as a part of the extended family, grandparents usually lived in the same home as their children and grandchildren. This man displays obvious care and affection for his little granddaughter. As the one child policy takes effect, some concern is expressed about how the elderly will be cared for in a society that has always provided social security for old age via the family.

The streets of Dali - (two old friends in Mao suits- hanging electrical line) We met an old woman at this Catholic church who seemed to be saying that she was the only catholic left in the community after the priest had died earlier in the year. (farm area - grain is spread to dry beneath the sun -an elaborate irrigation system is set up to divert water to the fields where it is needed)

Back in the city of Kunming, an evening stroll into the park provided plenty of good sight seeing. An old man seeks charity. Beggars were not a common sight on our travels. Street musicians and locals gather to perform and enjoy folk music and dance. . . . to talk, . . . to play cards . . . or to run around.

XIAN

Located in central China, Xian is the capital of the Shaanxi province and is located on the Wei, a tributary of the Hwang Ho. 3,000 year old Xian was the capital of 11 dynasties for a total of 1080 years. It had a million residents by the Tang dynasty. The streets of the city are still laid out in the chessboard design of this era. Even today the inner city of Xian is surrounded by a wall, built in the 14th to 16th centuries. The original wall had 13 gates. After 1911 Xian remained fairly isolated until the rail line to Zhengdou was built in 1930. Now the center of northwest China's textile industry, other major industries are machines and electrical equipment (Kuan 376).

Formerly known as Ch'ang-an, Eternal Peace, Xian was once the capital of all China. Ch'ang-an was the beginning and end of the Silk Road, the famous trade route by which merchants, missionaries and traders from Central Asia and Europe came to Xian. To the east of the city is Banpo, a village museum and archaeological dig holding artifacts from the matriarchal society dating about 6,000 BC.

Lying near the northern provinces, Xian has a large Moslem population. This is a night market area where Moslem foods are sold. The daylight scene shows the streets near the Moslem quarter of the city.

Terra-cotta Warriors: Nearby are the archaeological digs of the terra-cotta warriors. discovered in 1974 . More than 7,000 life-size statues were set in underground shelters east of the mausoleum of Qin Shi Huang Ti. They were supposed to make him invincible even in the next world. Filming inside the actual digs is not allowed, but these shots taken from the museum and from a book sold in the museum shops at the site.give some indication of the size and quality of the individual clay soldiers.

Emperor Shih Huang Ti is the name given by the first emperor of China to himself. Shih means first, while Huang and Ti were customarily titles given to mythical or semi-mythical rulers of China. His dynasty, the Qin, which followed the Chou. His real name was Cheng, and he was assisted by a powerful chief minister Li Ssu. During his reign they outlined an organization by which, with many alterations, the Middle Kingdom was governed until 1911.

Power was gained by these men by killing off the old nobility, abolishing the principalities, and establishing an elaborate bureaucracy. The empire was organized into 36 chun, or provinces, and each of these was divided into a prefecture, or hsie, placed under the control of an official. Shih Huang Ti collected arms of all those not in his own forces and melted them down. He had the wealthy and powerful citizens move to the capital in Ch'ang-an where they could be kept under surveillance and lend dignity to the city. He constructed a vast palace with the labor of thousands of men made eunuches by the state. He attempted to establish uniform weights and measures, and developed irrigation and road systems. He unified all of China and spread the boundaries into non-Chinese territories. A legalist, believing in severe laws, absolute autocracy, and encouragement of agriculture, he burned the books of any who opposed him and any literature of non-Legalist scholars. Copies of prohibited books were to be preserved in an imperial library but could only be consulted by official consent. Perhaps the most lasting monuments of his reign are the Great Wall and the burial site of the terra-cotta warriors. Shih Huang Ti died in 210 BC while on a journey. He sent a letter to his exiled oldest son saying he should claim the realm for himself. But his second son, along with a counselor, substituted a letter saying the son should commit suicide. He did, and Hu Hai ascended to the throne, destined to be an ineffective leader.

Shih Huang Ti's clay army was buried in the huge underground burial site not rediscovered until the 1970's. Legend told of it being of mountainous size, containing a reproduction of the heavens and a map of the empire, holding riches that were guarded by machines which could discharge arrows on any intruder. It was said that workmen who had completed the final stages were sealed in alive so they would not divulge the secrets of the tombs. 700,000 artisans and workers laboured on the project of creating a life-size army of clay warriors to be buried with the emperor, but they were unable to complete it before his early death. His mausoleum has not been excavated (Latourette 66-73).While drilling a well east of the burial mound in 1974, farmers came upon the underground complex. Three rows of 70 warriors each form the vanguard, followed by six war chariots. Each warrior is individual in appearance. The figures are hollow except for feet and legs. These figures provide information about this emperor's military victories. The innovation of a strong calvary and high level weaponry such as crossbows with sights and long swords are among his winning tactics (Kuan 382-3).

Lishan Mountain and Huaqing Chi Hot Springs: This area became the winter residence of the Zhou dynasty Emperor over 3,000 years ago. Huaqing Chi is also the site of the Xian incident. Chiang Kai-shek came here in 1936 with plans to continue destroying the communists. His general, Young Marshall Zhang Xueliang, tried to convince him to end the civil war and make an alliance with the communists. The general's troops arrived on December 12, 1936, and Chiang fled to the mountains, in bedclothes and minus false teeth. Spence tells it as "They killed most of Chiang's bodyguards and finally captured the shivering, injured generalissimo, who had escaped in his nightclothes, scaled a backwall of his compound, and hidden in a cave on the mountainside before being seized by Zhang's men" (Spence 422). The incident created a tremendous uproar among Chiang's troops and within the communist camp. At that time the communists worked under the direction of the Comintern, an organization dedicated to spreading socialist principles and led by the leader in the USSR, Stalin. Fearing further civil war in China, Stalin ordered Mao and

112

the other communist leaders to work for the release of Chiang Kai-shek. Chiang was released finally on the agreement to modify his policies and to form the United Front with the CCP (Kuan 381-2).

We are seeing the quarters used by Chiang Kai-shek, including a dining room and bedroom. This is a pavilion built to commemorate the Xian Incident. This area shows the rock cleft where Chiang climbed to hide from his pursuers.

We are at the Large Wild Goose Pagoda in Xian. The walk up to the top of the pagoda provides many chances to catch a panoramic view of the city and countryside below.

Eight Route Army Museum: In 1937, after a Japanese attack on Shanghai and after the formation of the United Front between the Nationalist led by Chiang Kai-shek and the Communists led by Mao Zedong, the Red Army, stationed north of Xian in the area called Yenan, became known as the Eight Route Army. While under KMT control, before the formation of the United Front, Xian was under martial law, and no one was to enter the city to leave for the communist area of Yenan. After the agreement to form the United Front, the KMT had to provide a governmental office in the city for the communists, a place through which they could transfer military supplies and process information.

Through the doors of the Eight Route Army Compound streamed thousands of Chinese, especially young students, eager to join the ranks in Yenan. Also through these doors came many important military leaders, as well as influential Westerners. Among those who visited were Edgar Snow, Norman Bethune, Agnes Smedley, Ma Haide, and Nym Wales. Today this compound has been made a museum. (office -day to day affairs processed here, Ed Snow reported news of Yenan to the outside world from this room, Zhou Enlai's room, Agnes Smedley, Norman Bethune, Ma Haide,Edgar Snow,Nym Wales (Helen Foster Snow),recreation room, communist founders - Marx, Engles, Lenin, Stalin,Helen Snow room - photos from Yenan area.)

SHANGHAI

Shanghai means "up from the sea." It is China's largest urban center with a population of close to 11 million. "Shanghai is not only China's main port but also the nation's major industrial centre . . ." (*All China*. Passport Books. Hong Kong, 1986 62). It lies south of the mouth of the Yangtze River, known as the Changjiang or long river today, on the East China coast and is one of the world's great ports. Lying at the confluence of the Huang-P'u and Wusung rivers, the port suffers from heavy silting and must be drained constantly. The Yangtze connects Shanghai to the large areas of China's interior. More than 100 major industrial enterprises operate from Shanghai. The city is also one of China's leading printing and publishing centers (Chan, Shanghai). The first trade unions in China were formed in Shanghai, as was the communist party.

The Changjiang (Yangtze) overflows its banks and floods surrounding areas. During our trip in the summer of 1991, a terrible flood had ravaged the area outside Shanghai. Indeed, as we flew over the flood region and looked at the water below, it seemed that the land was engulfed and returning to ocean.

Yet it is this same river which has served as a life source to millions, and which has enabled transportation into the interior of China.

The most rapid growth in the city took place after the Opium Wars in 1839-42. As a result of the Treaty of Nanking, Shanghai became one of the ports open to foreign trade. International concessions were granted within the city limits, and western architecture stands today as a reminder of those earlier days. By the turn of the 20th century Shanghai had surpassed Canton as China's leading port of domestic and international trade. Foreigners lived in areas called concessions and enjoyed many privileges, including immunity from Chinese law. The area formerly known as the International settlement, today called the Bund, remains Western in appearance, with broad avenues and European style architecture. At one time the city held a foreign population of 60,000 (Kuan 205-7). Today the city continues to grow and remains an important center of commerce. The Yangtze River joins the Huangpu Jiang River and as one approaches the water boundary the water turns color almost imperceptibly. (boat in dry dock, approaching the Bund)

Back on dry land, we saw an arm banded representative of the people directing traffic and giving a biker who apparently transgressed a traffic law what for.

YuYuan Gardens: These lovely gardens were designed as a private garden and built from 1559-1577. Though it sets on only two hectares, the landscape arrangements convey a sense of spaciousness. The garden has an inner and outer section, which includes lakes, halls and pavilions (Kuan 211). (fish ponds,dragon head motif, windows of surrounding neighborhood homes, little kids playing.)

Old Town Shanghai: Situated in the southeast part of the city, this is a formerly neglected neighborhood where foreigners dared not set foot. The many alleys are packed with people and noises, and a most interesting display of sights (Kuan 210). We spent a few wonderful hours wandering these back streets and alleys and gained a few some insights about everyday life of the Shanghainese. (making dumplings, jiaozi, laundry airing from windows overhead, view down an alley, someone getting a haircut in the alley, barrels on bikes, watermelon cart, water hydrant and worker(1hr02:43) barbershop sign, woman cleaning a pot -noodle makers- meat shop window, open air food market - snakes, crabs, eels, vegetables . . . man stripping eels, baby receiving a bath)

HONG KONG

Hong Kong has ben a British colony since the 1800's but in 1997 will return to Chinese control. A 1984 negotiation between China and Great Britain issued a joint declaration that makes the entire colony a special administrative zone of China after 1997. The Chinese government agreed to preserve the currency and legal system and the property, trading and travel rights of residents for 50 years after 1997.

Located south of Canton, China, on the estuary of the Pearl River, is composed of Hong Kong Island, Kowloon, and the New Territories. Victoria is the mile long strait separating Hong Kong Island from Kowloon. The name Hong Kong means fragrant harbor or incense harbor in Cantonese, and comes form the 19th century when Hong Kong was the center of incense trade. Inhabited by only a few fishermen when British forces occupied it during the

Taiwan - The Republic of China

The government of the modern day Republic of China came to power of the island of Taiwan after they fled from mainland China in 1949. The population is nearly 20 million, most of whom live in cities.

The first settlers of Taiwan were probably aborigines. The Dutch invaded Taiwan in 1624 and were driven out in 1661. The island had gained about 30,000 Chinese settlers by 1624. Taiwan was made a province of China in 1886. It was given to Japan at the end of the Chinese war with Japan in 1895 and was only given back to China in 1945 after the Japanese surrendered at the close of WWII (Intro ROC 2-4).

The city of Taipei, located on the northern end of the mountainous island, is the capital. Taiwanese speak Mandarin Chinese, but a local dialect is also heard. Traditional, complex characters are still used on Taiwan as opposed to the simplified characters used on the mainland after the communist liberation (Intro ROC 9-10).

The government of the Republic of China was actually formed on mainland China. Chiang Kai-shek was the leader on the Nationalist party, the KMT, in mainland China, and he became the president on the island of Taiwan. Until recently no new members could be voted into the national assembly because delegates had to go back to the mainland to cast their votes. The current president is Lee Teng-hui (Intro ROC 21). The KMT claim themselves as the rightful inheritors of the Three Principles of Sun Yat-sen: the principle of Nationalism, the principle of Democracy, and the principle of Social well-being. Sun Yat-sen's thinking led to the overthrow of the Qing dynasty and the establishment of the Republic on January 1, 1912 (Intro ROC 25-29). An argument continues on betwee the government of the People's Republic of China on the mainland and the Republic of China on the island of Taiwan as to which is the legitimate government of all China.

Education: Education is mandatory from the ages of six to twelve years of age. Officials claim that nearly 100% of all school age children are in attendance. Schools are extremely large in comparison to American schools. One Taipei city elementary school serves 10,000 children. Class sizes range from 40 to 60 students. The curriculum is mandated by the state, so every teacher teaches the same subjects in the same order, as outlined in the nationally printed and selected text book. Entrance to higher level education or to elite schools is based on examination results (Intro to ROC 69).

(stand selling smelly bean curd near park on Yanmingshan mountain, art classes in the park, chasing cicadas from a tree,door gods - mix of traditional with modern, children's science museum.)

CULTURAL ARTS

Theater: Just as with the ancient Greek theater, origins of Chinese theater are based in ritualistic dance-dramas. Even today dance and music play an important role in Chinese theater. The theater is intensely symbolic. Actors wear masks or artificial makeup, and with costumes as well as with masks, colors and appearance indicate a character's social status and qualities. Movements and gestures carry precise meanings and are carefully choreographed and codified. Speech is artificial and often musical. Scenery and stage properties are minimal. Peking Opera began as early as the 11th century but evolved in the 18th century and gained popular acceptance in the mid-19th century. Stagehands traditionally dressed in black to symbolize invisibility and shifted sets and properties. Female roles were played by males.

Music in the Peking Opera is based on fixed rhythmic patterns and two families of melody. The dramatic presentation consists of a sequence of arias and recitation. Recitations may be unaccompanied, or spoken as musical recitative. The verse is rhymed couplets. All character roles are variants of one of four types: male (sheng), female (tan), aggressive male with painted face (ching) and comic (ch'ou). (Alan Kagan. The Electronic Encyclopedia. "Peking Opera." "Oriental Theater" 1990).

Featured here is the performance of *Stealing Silver in Storage*. In this opera Bai Suzhen (the white snake) marries Xu Xian. Needing money after the marriage, Bai Sushen sends the Blue Snake (Xiao Qing) to steal silver from the local government storehouse. Xiao Qing fights the guards sent by the gods and beats them, returning with the silver. The second performance is *Havoc in Heaven*, a story line taken from the famous novel, *Pilgrimage to the West* . In the opera the Monkey King, Sun Wukong, is called the "Great Saint, Equal to Heaven" by the Jade Emperor in Heaven. The Monkey King is angered because he is not invited to the Banquet of Divine Peaches held by Wang Mu, the Queen mother of heaven. So, he steals the divine peaches and helps himself to the divine wine and returns to the Mountain of Flowers and Fruit. The Jade Emperor dispatches the troops of heaven to put Monkey under arrest, but he defeats their attempts.

Music: As in the West, Chinese music has ancient roots and is diverse in form, including folk music, religious music, ceremonial music and other popular musical forms. It was believed that music was an emanation of the heart and a reflection of the cosmos. Confucius stressed the importance of music because of its educational and social effect and urged that students should study what is beautiful. Music was even regarded as the basis of government, of order. A later book, "Yue Ji" stressed that "music is composed by man, but man's inspiration of composing music comes directly from nature."(Beijing Lectures. 1991).

Musical instruments are varied in Chinese musical tradition. In ancient times instruments were classified according to the materials used to make them. The eight categories include: metal, stone, silk, bamboo, gourd, clay, leather, and wood. In the modern world Chinese instruments typically fit four classifications of wind, string, plucked or percussion. Chinese instruments depicted here include: drums; zither; bells; flutes, made of bamboo; hsiao, blown on one end; ti, a flute with rice paper cover that gives buzzing quality; sheng, a free-reed mouth organ; lutes, short necked and fretted; p'i-p'a, with a pear shaped body; yueh-ch'in, amoon guitar; and erh-hu, a stringed instrument. Gongs and cymbals are used in Taoist ceremonies and opera even today and chimes are incorporated in Confucian rites. The mu-yu, a wooden fish, is used to direct the chanting in Buddhist ceremonies. The pan, rectangular wooden clappers, is used in the opera to direct the the music.

Chinese music is based on twelve pitches of the octave, calculated from the cycle of fifths. A pentatonic, or five pitch scale, is typically employed in Chinese music. Polyphony is alien to Chinese music. Traditional notation involves a separate sign for each degree of the scale (Kagan, "Chinese Music").

Each of the regional provinces in China has a folk music tradition of its own. Music is a vital part of the life of the people, even in the modern everyday world. After the establishment of the Republic of China, some music has taken a turn and employs western musical instruments and the sonata form to portray ancient Chinese legends. "Liang Shanbo and Zhu Yintai" is such a piece. In 1977 the U.S. space ship Voyager carried into the sky a bronze disc on which the tune "Liu Shui" was recorded. (Beijing Lectures, 1991).

Ping-Deng Elementary School Puppet Show: Puppetry is a traditional art on the island province of Taiwan. A famous master puppeteer, Master Lee Tien-lu, and his disciples are the instructors at the school. Traditional instruments are employed in the performance. The musicians set backstage but are visible to the audience.

"Chinese hand puppetry, shadow puppetry, and marionettes are age-old folk arts of China. In the agricultural society of the past, puppetry was an indispensable part of religious activities and festive occasions. Puppet show plots are mainly drawn from historical stories, folk tales, and myths. Most puppet plays aim to teach as well as entertain" (IntroROC 99).

Martial Arts:

Rising early one morning in Kunming, we walked down to the city square to practice tai chi. Hundreds of others had the same idea of starting the morning with some exercise routine. This is a common sight in China, but the variety of activities being engaged in in close proximity to one another made this particular morning delightful viewing.

Tai Chi Ch'uan: Tai Chi Ch'uan, or t'ai chi, is an ancient art that involves slow, graceful movement and routines incorporating hand and foot movements. Originally employed as a self-defense technique, the movements include hand and foot blows and blocks. Traditionally all forms of Chinese fighting were guarded by the family or clan which developed them since an unknown style or technique could serve as a surprise to an opponent in time of battle. T'ai chi chuan means 'supreme ultimate fist'. Though it has a martial side, most often it is associated with the slow, graceful and gentle form of exercise seen demonstrated in public squares across China. Its origins are thought to be as old as 5,000 years and a variety of forms have developed over the years. The uninterrupted flow of movement from one motion to another creates calm and restfulness to its followers. The actions are slow and circular. Since 1949 the Chinese government has incorporated modes of t'ai chi into school instruction.

The core of t'ai chi is the form, a series of postures with names such as "White crane spreads its wings." Like ballet, the forms are not static but in constant flow. Forms vary in length from 18 to hundreds. Chi is said to be the universal energy which runs through the body and the whole of nature and every organism, a kind of vitality or life force. When the chi is balanced the body is healthy; too little or too much chi results in imbalance.

It is sometimes hard to imagine this gentle movement as a martial art, but the analogy of a deep pool of water which has no force until damned and then released may work. The deeply relaxed body belies an acutely alert mind which is ready to strike at the right moment. Weapons are sometimes employed in t'ai chi.

Ba-Gua:Somewhat akin to t'ai chi are the martial arts of Pakua (Ba-gua) and Hsing-i Chuan. Ba-gua involves leaning to walk in a circle and incorporates the idea of eight trigrams, a series of horizontal lines. This concept of trigrams is referred to in the *I-Ching, The Book of Changes*. The art was said to have been founded by a Taoist monk. Ba-gua students do not meet force with force but try to deflect it. The movement is described as a dancing lady but also as a tiger. The circular walk conveys the grace of a dancing woman, however, when he strikes, the practitioner becomes a ferocious tiger.

Hsing-i Chuan is 'body-mind boxing', based on 12 animal forms and movements. Five basic actions of splitting, drilling, pounding, crossing and crushing are practiced. The art aligns with ancient Chinese ideas about the five elements: earth, fire, water, wood and metal. (Paul Crompton. *The Complete Martial Arts*. 1989 117 -133).

Beijing Acrobats: Everybody loves a circus, and viewers of the Beijing First Class Acrobatic Troop are no exception. The performers were young and we wondered if this might be a training ground for the troops which now travel internationally. The performances seemed to be attended by primarily foreign, western audiences. By watching carefully, a viewer can discern that the same sort of concentration and coordination practiced in the martial arts are evidenced in the acrobatic performances.)male gymnastic team,trapeze - clown act,dog class, girls on trapeze and high rope, little boy balancing,men through hoops.)

Cooking: Many Westerners think of Chinese food first when asked to think about China at all. Indeed, good Chinese food is something worth thinking about. Throughout China regional dishes are prepared with flare and excellence. Each province claims a specialty, and while some may be acquired tastes for non-native eaters, one can anticipate dining well throughout China.

Beijing cooking features wok fried foods. Vegetables are purchased fresh daily and are quickly stir fried in hot oil. The extensive use of oil has caused many health conscious diners to beware of Chinese food since the oil used in American preparation is noted to be a leading contributor to high cholesterol counts.

A specialty in Kunming area is Noodles over the Bridge. The story recounted to us told of the innovation of the first hot lunch program in China. In olden times, a dutiful wife prepared noodles for her husbands lunch each day, but when the time arrived for him to eat them the noodles were cold and hard. After a time she had the idea to send the ingredients uncooked, with a bundle of fire wood. Her husband heated broth to boiling while he worked in the morning and added the fresh ingredients at noon for a hot meal.

Also in Kunming stuffed dumplings are served as a regional specialty. These dough dumplings are stuffed with a variety of ingredients, from shrimp to mushrooms, and served piping hot on bamboo steam trays. In the Shanghai area dumplings are also a specialty.

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LESSON: **WOMEN IN CHINA - ROLE IN TRANSITION**

PURPOSE: It is important to understand the role of women in traditional China in order to understand the social structure of the time. It is equally essential to the understanding of the changing role of women in China today.
By examining instructions Pan Chao wrote for her daughters, students will see the relationship between the underlying Confucian values and the social roles that develop.

OBJECTIVES: The student will understand the role of women in traditional Han society.
The student will review concepts of Confucianism.
The student will understand how traditional values influence role behavior in modern society.
The student will examine his/her own attitudes toward women and their roles.

TIME NEEDED: one to four class periods

STEPS:

1. Tell the class that they are to imagine going to a wedding shower being given for a girl about to be married. Ask what they might expect to happen. Elicit the notion of party games with a prize for the winner. Say, "One such shower game is to give the bride-to-be advice. On a piece of paper you will have ten minutes to list as many "Do's" and "Don'ts" as you can for the bride. You should consider such things as chores she should do, relationships with her husband, parents-in-law, children, qualities for which she should strive, and attitudes she should have. Be sure to begin each with "Do" or "Don't".

2. Form in small groups of 3-5 students. Share lists and try to come to consensus within your group. If someone feels strongly about an item, and cannot persuade the others, this can be presented as a minority opinion.

3. In large group again, share lists. Write ideas on board and try to come to a class consensus. Suggest to class that they are trying to agree on the role of women in today's society.

4. Review Confucian principles with class. Possibly use the following:
   "At the heart of the teachings of Confucius is a love for all humanity. His ideal man was one who was courteous, loyal, diligent, and kind. He expected his gentleman to be true to his principles, though he conceded that no human being can be totally faultless.
   In Confucius' time, only a person who inherited a high station in society could be considered a 'gentleman.' But Confucius argued that gentlemen were made, not born. Since a

gentleman's noble conduct is acquired through education and self-cultivation, anyone can become a gentleman, regardless of the makeup of his family tree.

Confucius endorsed the ancient Chinese concept of honor and respect for ancestors, parents, and elders. He believed that those who honored their own parents would honor other people's parents and elders and that all the people, ultimately, would honor the head of the national family - the emperor.

Confucius believed that those in authority - from the father in a family to the ruler of the state - bore the main responsibility for setting good examples. If a ruler depended only on official regulations and the threat of punishment to govern his people, Confucius advised, 'the people will try to keep out of jail but will have no sense of honor or shame.' But if a ruler guided his people by virtue, 'the people will have a sense of honor and respect.'

Confucius counseled his students to seek moderation in almost everything and to avoid extremes. But he expected them to remain true to their own moral principles, even at the risk of their lives. "

-from Chu, Daniel, China, New York: Scholastic Inc., 1986.

5. Based on Confucian principles, brainstorm what you could expect a woman's life to be like during the Han Dynasty. Develop a set of "Do's" and "Don'ts" for her on the board.

6. Introduce Pan Chao as a woman scholar of the Han Period. Pan Chao had the unusual experience of being an educated woman during this time. As such, her writings have been used to illustrate how women were to behave. Her strong Confucian background and sense of morality have dictated her values with regards to the role of women. Distribute background paper.

7. Small group (same as earlier). Read paper aloud and discuss a woman's role in traditional China. Small group should decide if each of the "Do's" and "Don'ts" on board would fit into Pan Chao's model.

8. Large group discussion.
   A. Did any of our rules not fit the traditional role?

   B. Pan Chao was a woman of considerable achievement. From this selection what can you infer about her attitude towards the secondary role women played in Han times?

   C. How was Pan Chao's attitude influenced by Confucian teachings?

   D. Cite at least three practices or rules that were applied to women in traditional China.

   E. How would you expect Confucian beliefs, such as those of Pan Chao, to hamper the liberation of women in China today?

9. Show slides from Fulbright Fellowhip trip, showing women in traditional and non-traditional roles. Discuss improvements in women's lives in the PRC, as well as problems still encountered in gaining equality. Discuss the Women's Federation in Shanghai and their efforts to gain equality, as well as their efforts to protect women. See Notes from Fulbright Trip

attached.

Alternative to slides from Fulbright trip:
Sound Filmstrip and Guide - "Women in China" $24.95, available from
GEM Publications
411 Mallalieu Drive
Hudson, WI 54016

10. Distribute and discuss "Women in China and Japan," December 1988, *Update* published by the Center for East Asian and Pacific Studies, University of Illinois at Urbana-Champaign.

11. Small group
Compare list of "Do's and Don't" class generated with Chinese women today.

A. Do our rules of behavior better fit today's Chinese women than they did traditional Chinese women?

B. In what ways have Chinese women changed?

C. In what ways are Chinese women today more like traditional women than like American women of today?

D. Why might Chinese women not have gained as much equality as American women?

E. What can your group predict for the future of women in China? Why?

12. Large group
Each group to share with class its conclusions.

EXTENSION: Before the last small group activity, students could be shown two segments ("Marrying" and "Mediating" of The Heart of the Dragon 12 part series starting 4/10/86 on PBS. These 60 minute segments deal with marriage and divorce, focusing attention of women's roles in China today.

RESOURCES:
Copy of Pan Chao's background paper for each student
One copy of Fulbright notes for teacher
Copy of Women in China article from *Update* December 1988 for each student
Slides - women in China
Films: "Marrying" and "Mediating" from The Heart of the Dragon series (optional)

Pan Chao

(Ban Zhao)

In the first century A.D. the Han Dynasty was essentially Confucian. Emperor Wu (140-87 B.C.) had decreed that Confucianism was to be the only school of thought. He expected others in his empire to accept Confucianism as well. While many people did embrace the underlying moral beliefs of this thinking, their social behavior was not so rigid. For example, Confucianists believed that people could not easily divorce and that widows could not remarry. Yet these were common practices of the day.

It was into this world that Pan Chao was born in 48 A.D. She was born into a family that was educated and had some prestige. Her father, Pan Piao (3-54 A.D.), was a historian who had begun the history of the early Han Dynasty. Pan Chao had two older brothers, Pan Ch'ao (32-102 A.D.) and Pan Ku (32-92 A.D.). At this time daughters were raised with their brothers for the first six years. Then they were separated and began to learn the skills that would aid them as wives. Pan Chao was lucky because she also had access to learning and education in her family. Many families of the period were required to move by the Emperor. "Pan Ku mentions that the Pan family, descendants of Tzu-wen, a top official of the state of Ch'u, was moved to the area between Chin and Tai, modern Shensi." (1, p. 164) Pan Ch'ao became a General and was sent by the Emperor to secure and control the southern route of the Silk Road. Pan Ku became a writer like his father and was credited for completing the history begun by his father.

The Pan family was very traditional in their Confucianism beliefs. They valued decorous behavior and fundamental morality. They showed this belief system in their writings. Pan Piao began his history in order to revise and continue the work of the famous historian, Ssu-ma Ch'ien who attempted to write the complete history of China to his time. However, Pan Piao criticized this earlier work. He said, "In truth, if one could have made Ssu-ma Ch'ien depend on the rules of the five classics and if he might have been in accord with the sage (Confucius) in his judgments of approval and disapproval, his genius would be then very close to perfection." (3, p. 53)

When Pan Piao died, Pan Ku inherited the task of finishing the history and decided to make it a unified history of the glorious House of Han. When he, too, died, it was up to the learned sister, Pan Chao, to complete the work. She wrote the tenth treatise, an essay on astronomy. However, credit for the work went to Pan Ku.

It is clear that Pan Chao's work was appreciated by the court. Although women were never appointed officials, Emperor Ho (89-105 A.D.) summoned her to court. He recognized her writing skills and asked her to write a fu (a type of rhyme-prose) to commemorate the event whenever he received a rare article in tribute from barbarians. He also appointed her to be the governess of the young empress and her ladies-in-waiting. "When the Empress Dowager Teng personally attended the court, Pan Chao also participated in government affairs. Although she was given no official title, her son was ennobled as marquis and appointed chancellor of the state of Ch'i, apparently as a reward for her role and merit in the court." (1, p.57)

When Pan Chao was in her fifties, she wrote Lessons for Women. This was specifically written for her own unmarried daughters to instruct them in the proper behavior for a young woman. Her ideas have lasted over two thousand years as the model for feminine morality.

Confucian values were the basis for Pan Chao's essays. These values assumed that women were subordinate to men. As girls, a woman was expected to obey her father. When she married, she was expected to obey her husband. When her husband died, she was expected to obey her oldest son. This was seen as the natural order of life.

In order to prepare for her role, at age seven she stayed home and learned to cook and to prepare hemp and silk. She was required to learn to be humble, gentle, and self-controlled. As Pan Chao wrote, "A man (who is yang) is honored for his strength; the beauty of a woman (who is yin) depends upon her gentleness." (6, p. 182)

Because women should recognize their basic weakness in comparison to men and they should acquire the quality of humility, Pan Chao said in Lessons for Women, "In ancient times, people put a baby girl on the ground on the third day after her birth...To lay the baby on the ground signifies that she is inferior and weak, and that she should humble herself before others." (1, p. 49)

Girls married when they were fourteen or fifteen and united two families. The main purpose of the marriage was to carry on the ancestral name; therefore, people with the same surname could not marry because they may have a common ancestor.

Once married, it was very important for the bride to please her new family, particularly her parents-in-law. Right or wrong, she must never disobey them. It was assumed that a son would treat his wife well if his parents liked her, even if he did not.

According to Confucian thought, even if a husband disliked his wife, it was very difficult to divorce. There were only seven grounds considered acceptable, namely disobedience to parents-in-law, barrenness, adultery, jealousy, incurable disease, loquacity (nagging), and theft. However, contrary to Confucianism, divorces were being granted during this time for other reasons.

Pan Chao admonished her daughters that women should be devoted to their husbands and should never remarry. Again, social practices of the day allowed remarriage. Although her essay was admired and respected, it did not immediately change these practices. In fact, it appears that this essay to her daughters was written directly after a disagreement with her husband's sister, and the implication is that the discussion was regarding remarriage.

Additional guidelines Pan Chao wrote for her daughters include:

Let a woman modestly yield to others.
Let her put others first, herself last.
Let her even endure when other speak or do evil to her.
Always let her seem to tremble and to fear.
Let a woman retire late to bed, but rise early to duties.
Let her not refuse to perform domestic duties, whether easy or hard.
Let a woman be correct in manner and upright in character in order
  to serve her husband.
Let her love not gossip and silly laughter.
A woman should control her behavior.
A woman should choose her words with care to avoid vulgar language.
A woman should speak at appropriate times, not to wear others (with
  much conversation).
A woman should keep the person free from disgraceful filth.

"Pan Chao is sometimes called the most famous woman scholar in China." (7, p. 83) Although she was a strong advocate for traditional Confucian values, she still encouraged women to receive the same kind of education that she had been given. The rules for behavior that she set down for young women has served as a guideline for nearly two thousand years of Chinese history.

NOTES FROM FULBRIGHT TRIP
SUMMER 1991

WOMEN IN CHINA

We then went to the Women's Federation of Shanghai. This was an interesting group. They seem to represent women's issues in a variety of ways. They are an advocacy group, counseling, educational, and professional group. They work with women's rights and promote the "ideal mother" image. They are a branch of the government, so it does represent party line...but they also seem to push for the full equality their constitution guarantees.

Women's equality has seemed to be more philosophy than actual fact. Women are treated fairly well in socialist countries. But China, like the Soviet Union, has failed to grant full equality to women. Women do not make up a large percentage of the student body in colleges, except in such fields as teaching or medicine. They are encouraged to marry. Single women are not looked upon favorably. Women's housing depends, in part, upon marriage as homes are not allocated to single women. If a woman is in a higher work unit than her husband, however, the better housing is usually granted, according to Mr. Li, our Chinese guide. Sometimes, too, the couple is allocated housing for both work units. Some women are returning to traditional roles in the homes, particularly in some rural areas. This is because they are no longer needed in the workforce, and men are preferred as workers in these areas.

WOMEN IN CHINA

From:
"Women in China and Japan"
December 1988 *Update*
Published by the Center for East Asian and Pacific Studies
University of Illinois at Urbana-Champaign

Women in China have fared less well than their Japanese counterparts, despite the fact that equality of women has been a goal of the Party since the 1920s. This is due in part to the fact that Marxists believed that if everyone were made equal and thus women were given the opportunity to become part of the productive labor force, inequality would in time disappear. The Communists were also reluctant to push for women's equality if it conflicted with other needs of the Party. In the 1940s when the Communists were building support in the countryside, support for women's equality was limited so as not to antagonize the peasant population. At the end of the Great Leap Forward, which had resulted in great underemployment, women were pushed back into women's work. This has also been true during the period after the Cultural Revolution.

The Cultural Revolution did, however, open up opportunities for women. The assumption of the Cultural Revolution was that given the right socialist perspective, everyone was capable of doing everything. During this time, women had freedom they had never had before. The redirection of society after the Cultural Revolution has modified or reduced that freedom in some instances with the concurrence of women themselves. Chinese women have accepted a definition of feminity based on beautification of the body, which American feminists rejected some time ago.

The economic and social reorganization of the countryside has placed women back into a more traditional situation. The family is again the basic unit of society, and women, especially in the countryside which still contains 70% of China's population, are again being evaluated on the basis of their usefulness to the family. Women are not given the educational opportunities offered to males. (70% of the illiterate or barely literate are women; less than 40% of middle school population are female and less than 25% of college students, which at best comprises 1% of the total population, are female.) Since women marry out, it is more economic to take advantage of their labor for as long as possible before they leave and to save the expense of the cost of their education.

The models of womanhood which have recently appeared in the press are of two kinds - tireless workers, famous people, or heroines who are cited for their deeds with no reference to gender, or loyal wives cited for their female role. Approved feminine virtues are the traditional ones - being a good daughter-in-law, wife, and mother - which involves self-sacrifice, subservience, and hard work. How women are to reconcile these two roles is not yet being discussed. Women still have the double burden of work and housework, and housework takes an enormous amount of time.

Also, women still have the traditional responsibility for providing a son to carry on the family name. This expectation has combined with the government's campaign (begun in 1972) to limit population growth to increase the physical violence directed toward females. An increase in female infanticide became apparent in the early 1980s as did incidents of wife-battering of women by their husbands and mothers-in-law who had given birth to daughters. The central government has acted to redress these situations by labeling them as crimes and prosecuting violators, but it has been difficult to get local authorities to investigate complaints because of their disinclination to intrude into "family matters." It is also difficult for women to withdraw from these relationships. Divorce is considered shameful and divorced women are considered indecent and promiscuous. There are also strong cultural pressures to avoid conflict and solve problems through mediation, and against taking problems into court. Further, there is the problem of finding housing if a woman is divorced. Housing is in extremely short supply and in general women suffer from discrimination in housing assignments; men being given priority.

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CHINA
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Units of Study

Grades 3-5

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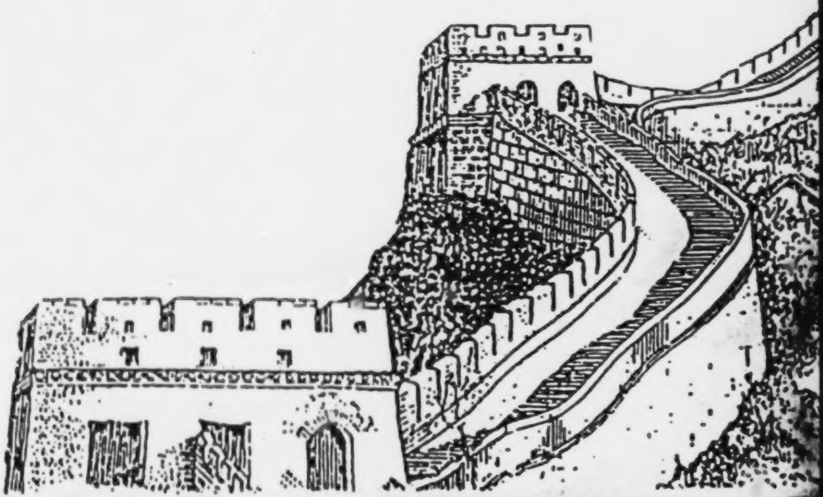
1991 Fulbright Summer Seminar Abroad
China & Taiwan



'China Kaleidoscope'
Grades 3-5

THE PROJECT:
Students first formal exposure to the Peoples' Republic of China, and the Republic of China are necessary components of curriculum study within our global community. Within these study units, our primary and intermediate students are able to compare similarities and differences between these East Asian countries and that of their own.

By means of an integrated curriculum, students soon discover that the Chinese people are as unique and as special as they are. These units of study will also serve as a prototype for the study of other countries and communities.

This project is comprised of seven units, focusing on China's geographical location, the family, education, currency, festivals, historical areas, and a summary. Each contain goals objectives, procedure, vocabulary, and materials. The suggested activities throughout these units are launching points from which to begin, a pnd are meant to stir a teacher's imagination. This will enhance a greater degree of creativity to both students and teacher.

THE STAFF: These units are designed to be taught by an individual classroom teacher. Team teaching with other grade level personnel is highly recommended, as well as input from outside resource people. Units can successfully take place within the regular classroom.

MATERIALS: Materials on China can be obtained through literature, films slides, videos, local travel agencies, and items found in the home. Institutes of higher education can provide hands on materials for students use, and the local library can be a valuable source of information. Continued additions to an ARTIFAX BOX is essential!

Unit #1 - INTRODUCTION TO: A Journey Through China

A. Goal:

Students will be introduced to the Asian Continent, The Peoples' Republic of China, (Mainland) the Republic of China, (Taiwan Island), and discover means by which people of the world can be linked together.

B. Objectives:

1. Students will identify the Asian Continent, and the geographic location of the 2 Chinas.
2. Students will name the 2 Chinas' Capital cities, population, size, and language.
3. Students will identify Passports and Visas.

C. Procedure:

1a. Read aloud story 'ASIA' to the class.
 b. Ask the students to locate the Asian Continent on globe and wall map, outlining the Peoples' Republic of China (mainland).
 c. Ask students what they already know about China, and if they realize that there are 2 Chinas.
 d. Locate the Republic of China (Taiwan Island) on the globe and wall map. Indicate that it is an Island off the coast of mainland Asia, in the Pacific Ocean.

2a. Write the following information on chart and refer to it until completion of Unit.

PEOPLES' REPUBLIC OF CHINA - Mainland
Capital: Beijing
Old Name: Peking
Population: Over 1 Billion
Size: 3rd largest country in the world next to Russia and Canada. (Slightly larger than the U.S.A.)
Major Language: Mandarin

REPUBLIC OF CHINA - Taiwan
Capital: Taipei
Old Name: Formosa
Population: About 20 million
Size: Over 2 times larger than Conecticut, or about as large as Ct. and Ma. together.
Major Language: Mandarin

 b. Discuss names of capital cities, population,

size, and language of the P.R.C. & R.O.C.
c. Distribute student Handout #1 & #2. (Maps)
d. Divide class into work groups of 4 students to discuss and complete info sheets together.
e. Read aloud each statement, while circulating around groups that may need assistance.

3a. Display an authentic Passport, or replica.
b. Discuss the necessity of traveling with a Passport as it is a travel document that provides proof of citizenship, and enables travel to places of the world.
c. Discuss the necessity of traveling with a Visa which grants permission from a foreign country for a person to visit there.
d. Make individual Passports.(Student Handout #3) Assist students with name address, date, and place of birth.

D. Materials:

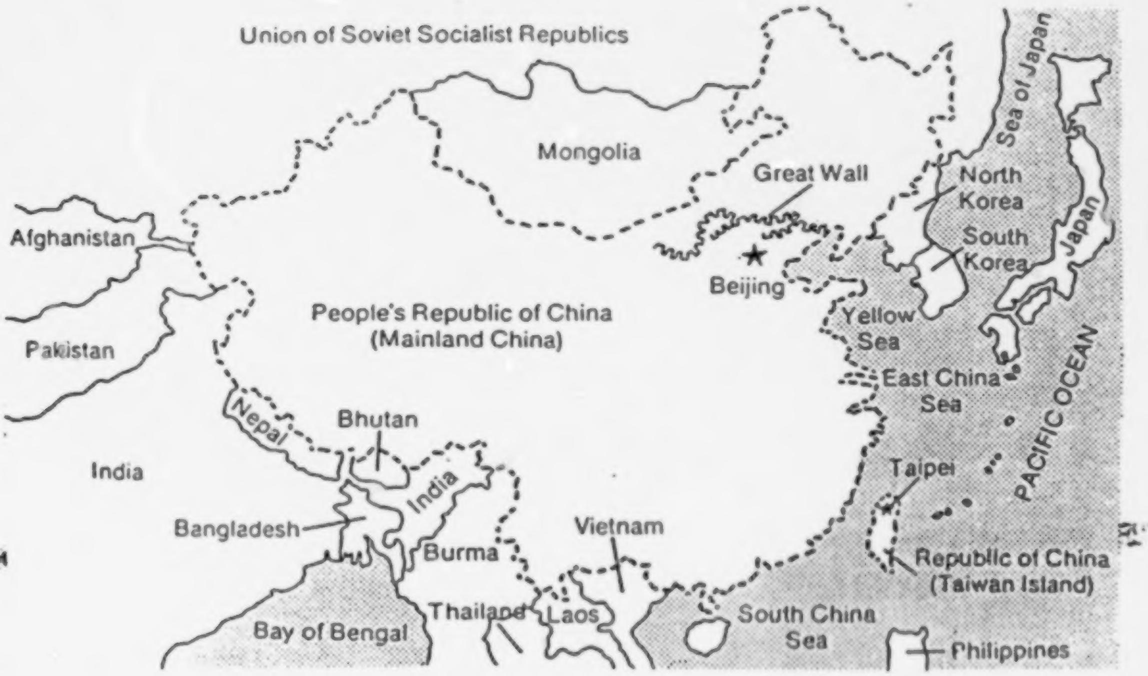
Globe, wall map, information charts, magic markers, pencils, scissors, paste, crayons, (Student Handouts #1, #2, #3)

E. Vocabulary: Asia, China, Republic, Beijing, Taiwan, Continent, Citizen, Passport, Visa.

F. Extended Activities:

a. Make Flags of The Peoples' Republic of China, a and the Republic of China.

b. List 11 countries that boarder mainland China. Use map of the P.R.C.


Union of Soviet Socialist Republics
Sea of Japan
Mongolia
Great Wall
North Korea
South Korea
Japan
Afghanistan
Beijing
People's Republic of China
(Mainland China)
Yellow Sea
Pakistan
East China Sea
PACIFIC OCEAN
Nepal
Bhutan
India
India
Taipei
Bangladesh
Vietnam
Burma
Republic of China
(Taiwan Island)
Thailand
Laos
Bay of Bengal
South China Sea
Philippines

CHINA

1. Trace the dashed lines around the Peoples' Republic of China in red.
2. Trace the dashed lines around the Republic of China in orange.
3. Color the Peoples' Republic of China (Mainland China) in green.
4. Color the Republic of China (Taiwan Island) purple.
5. Color the bay, ocean, and seas light blue.
6. Write the name of the capital city of the Peoples' [illegible]. ______________________
7. Write the name of the capital city of the Republic of China. ______________________

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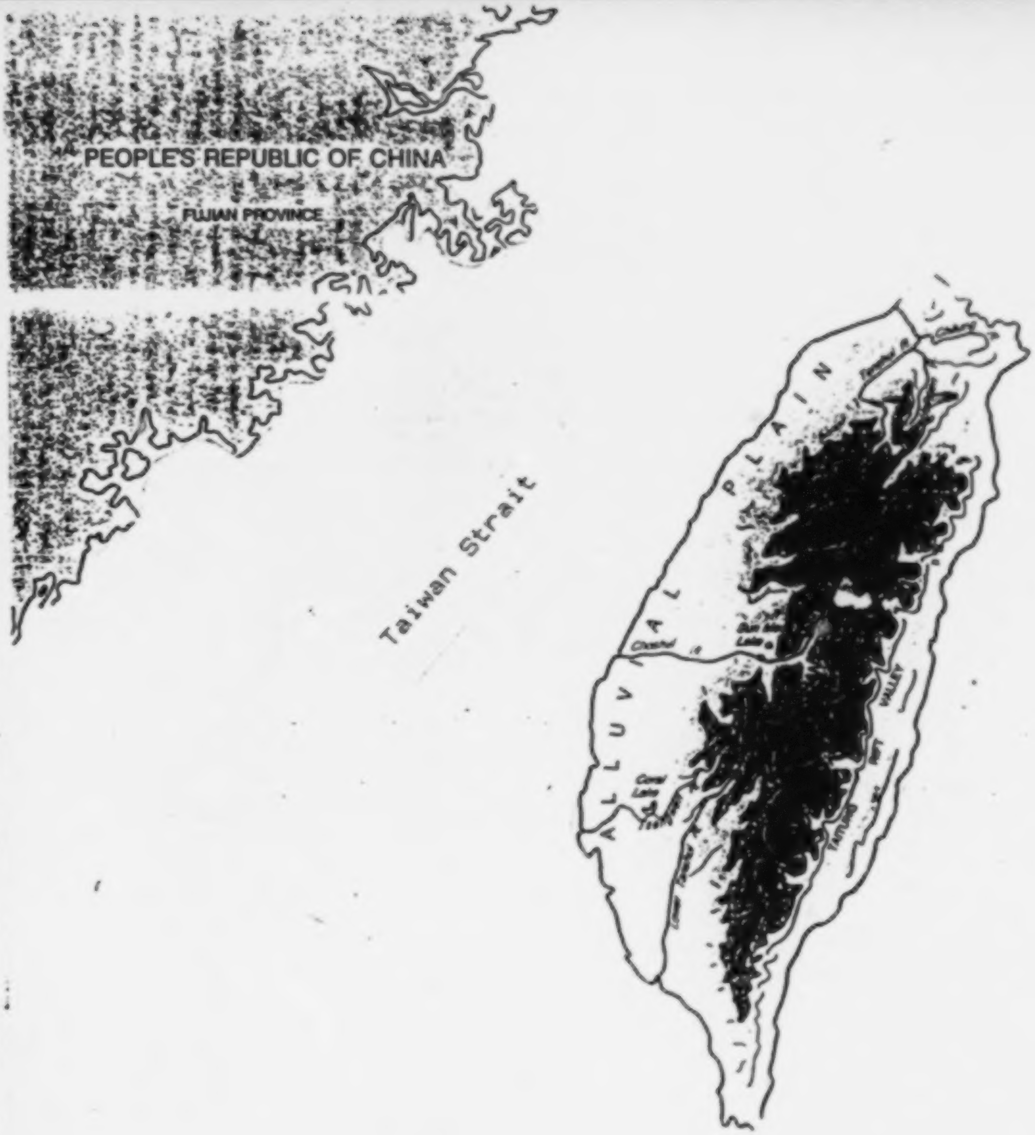
#2


PEOPLE'S REPUBLIC OF CHINA
FUJIAN PROVINCE
Taiwan Strait
ALLUVIAL PLAIN
RIFT VALLEY

1. Locate and label the Republic of China; Taiwan Island, and color it purple.
2. Locate and label the Capital city of Taiwan.
3. Trace and outlined area of the Peoples' Republic of China and color it green.
4. Locate and label the Pacific Ocean.
5. Locate and label the South China Sea.
6. Locate and label the East China Sea.
7. Circle the Taiwan Strait

#3

UNITED STATES
OF
AMERICA

PASSPORT

VISA

GOOD FOR

____ DAYS

TRAVEL TIME
IN THE

PEOPLE'S REPUBLIC
OF
CHINA

NAME

ADDRESS

DATE OF BIRTH

PLACE OF BIRTH

PHOTO

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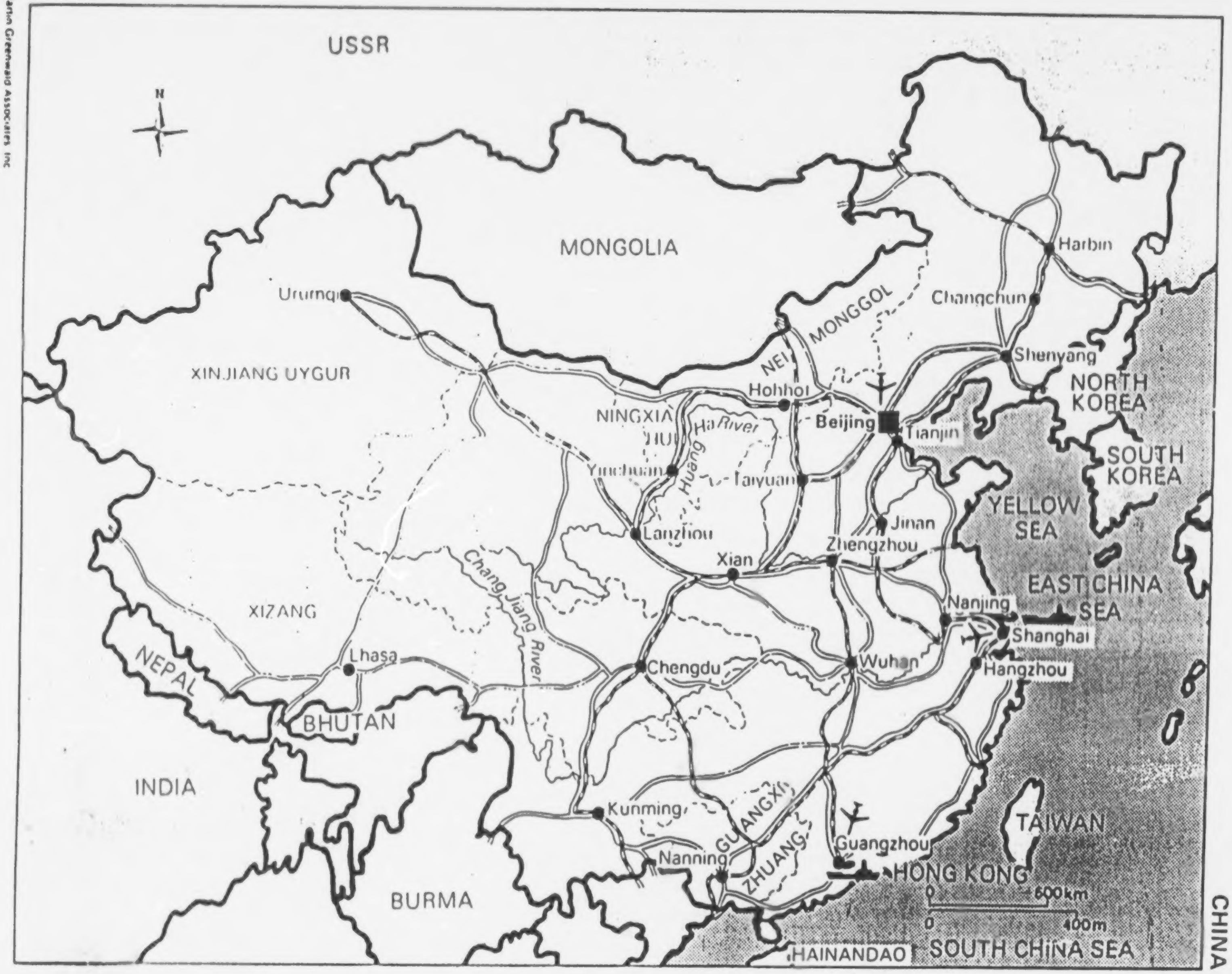
USSR
N
MONGOLIA
Urumqi
XINJIANG UYGUR
NEI MONGGOL
Harbin
Changchun
Shenyang
NORTH KOREA
SOUTH KOREA
Hohhot
Beijing
Tianjin
NINGXIA HUI
Huang He River
Yinchuan
Taiyuan
Jinan
YELLOW SEA
Lanzhou
Xian
Zhengzhou
XIZANG
Chang Jiang River
Nanjing
EAST CHINA SEA
Shanghai
Hangzhou
Wuhan
NEPAL
Lhasa
Chengdu
BHUTAN
INDIA
Kunming
GUANGXI ZHUANG
Nanning
Guangzhou
TAIWAN
HONG KONG
0
600km
0
400m
BURMA
HAINANDAO
SOUTH CHINA SEA

CHINA

UNIT 11 - THE CHINESE FAMILY

A. Goal:

Students will be able to develop an understanding of the Chinese and American family roll in our global society.

B. Objectives:

1. Students will discuss similarities and differences in lifestyle of the Chinese and American families.
2. Students will name work related jobs of the Chinese and American people.
3. Students will compare members of a Chinese family with their own.

C. Procedure:

1a. Read aloud story, 'A Family in China'. Identify members of this Chinese family, including the extended family.

c. Discuss similarities and differences of home building materials in China and the United States, including style and household goods.

d. Discuss similarities and differences in customs between China and the United States.

e. Discuss similarities and differences in transportation, including auto, bicycles, trains,and planes. "Why do you think most people in China own bicycles instead of cars?"

f. Describe the Chinese calendar as thousands of years older than the one we use here in the United States, with each name for an animal.

g. Display the following Chinese Calendar of Animals on prepared chart:

Monkey	(mischievous)	1980
rooster	(aggressive)	1981
dog	(worried)	1982
pig	(gallant)	1983
rat	(nervous)	1984
ox	(patient)	1985
tiger	(rebellious)	1986
rabbit	(happy)	1987
dragon	(lucky)	1988
snake	(wise)	1989
horse	(popular)	1990
ram	(charming)	1991

g. Inform students that this is the year of the

the Ram.

h. Ask: What was the animal for the year you were born? Does the animal of your birth year fit your personality? Why or why not?

i. Distribute Student Handouts. (Chinese Calendar), and assemble as directed.

2a. Brainstorm and make list of known careers and jobs, listing them on chalkbdoard.

b. Stimulate brainstorming by naming work related jobs of their parents and relatives.

c. Write additional careers if necessary:

Accounting
Dietician
Broadcasting
Photography
Veterinarian
Hotel Management
Law Enforcement/Police

Architect
Medicine
Sports
Travel/Tourism
Nursing
Farmer

Child Care
Oceanography
Cosmetology
Engineer
Journalism
Scientist
Cook

d. Upon completion of a sufficient list, place a star beside those same jobs that are performed by the Chinese people. (Students will soon observe that most, if not all, of these jobs are also performed by the Chinese people.)

3a. Request students to bring in a family photograph from home.

b. Seated in a circle, have each student identify the members of their family in the photo, giving name and relationship.

c. Distribute Student Handout (My Family Tree).

d. Ask students to add their family names onto their Family Tree beginning with "Me".

e. Students may take this Handout home for family assistance and completion.

D. Materials:

Book, ' A FAMILY IN CHINA', Student Handouts: Chinese Calendarand My Family Tree, red and white construction paper, scissors, paste, brass fasteners, Calendar of Animals Chart, magic markers, student's family photographs, chalk, and chalkboard.

E. Vocabulary:

relatives, family, transportation, career, modern, photograph, calendar, bicycle.

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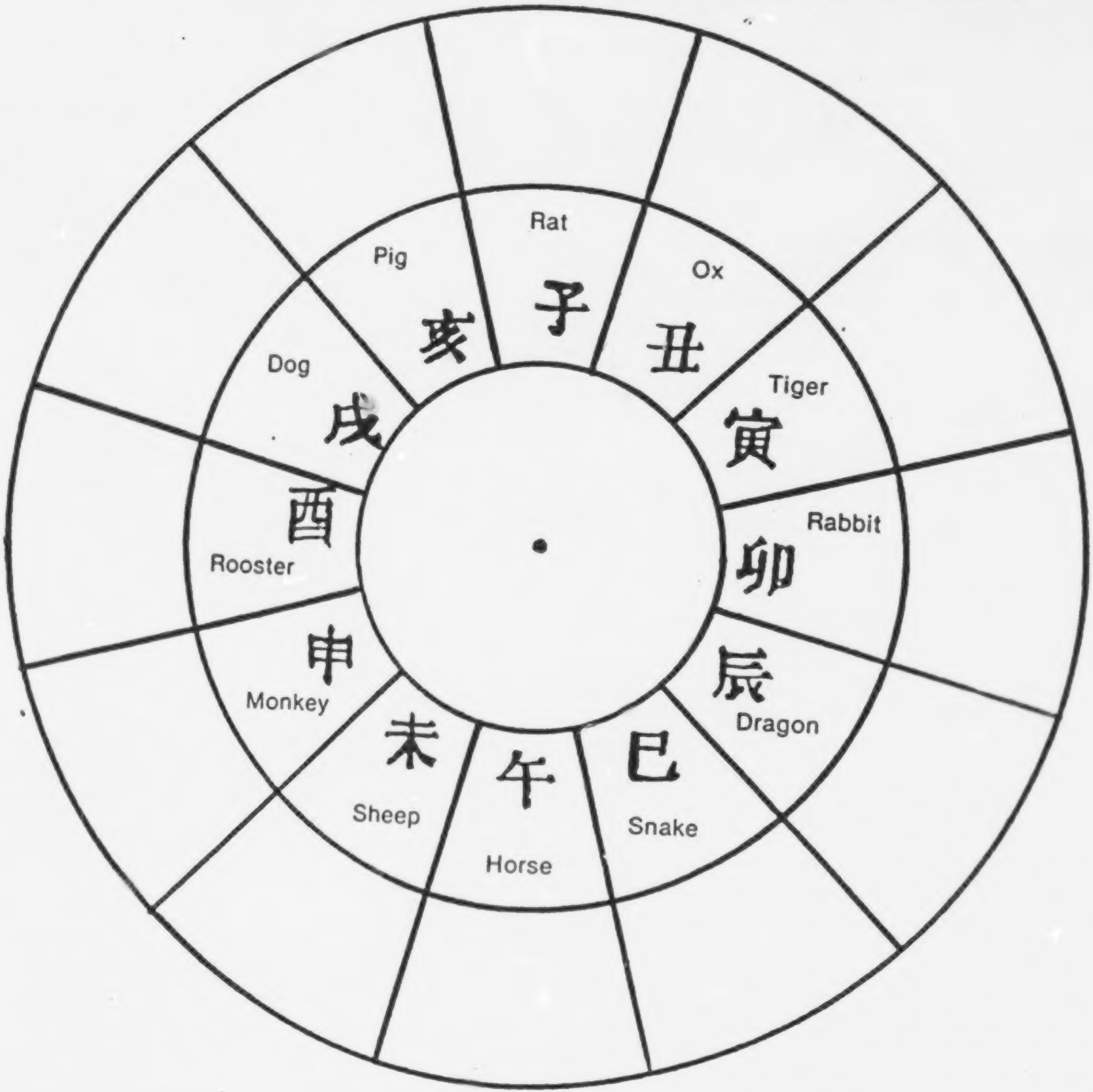
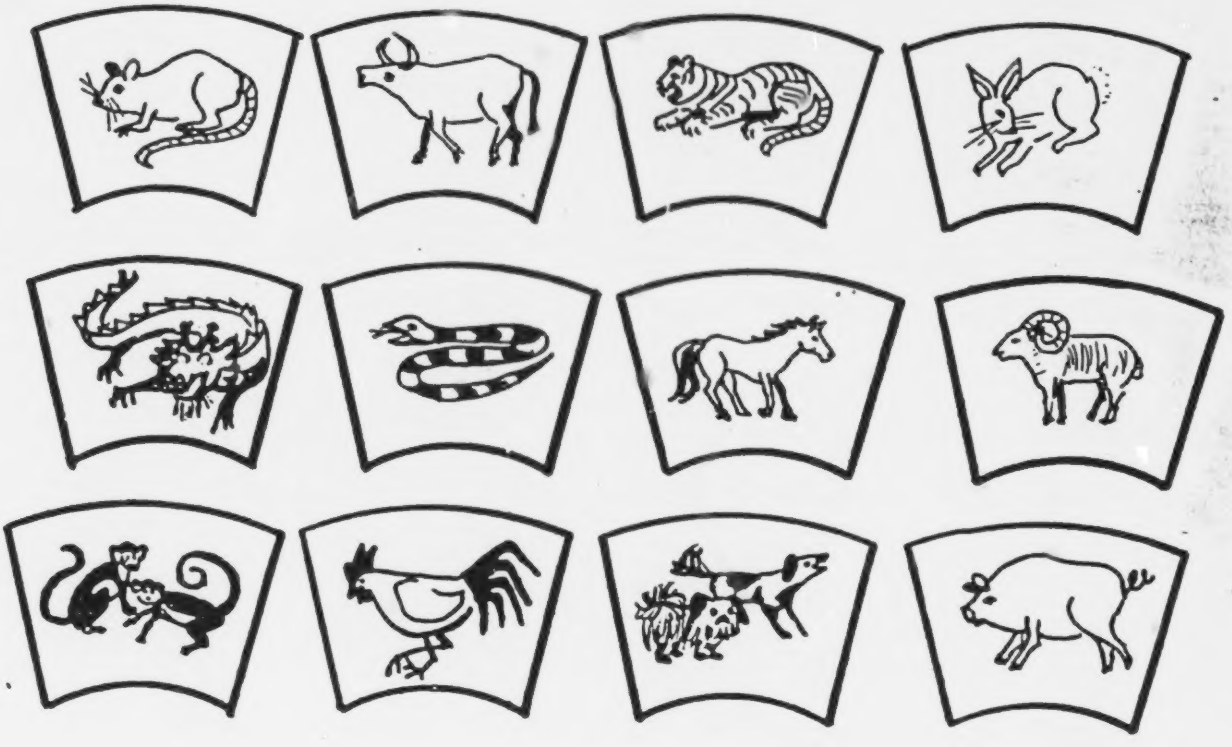
#1

CHINESE CALENDAR

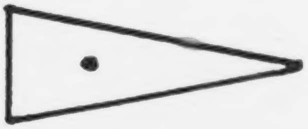

Rat
子
Ox
丑
Tiger
寅
Rabbit
卯
Dragon
辰
Snake
巳
Horse
午
Sheep
未
Monkey
申
Rooster
酉
Dog
戌
Pig
亥

1. Ditto on red construction paper.
2. Cut out animals, paste in place by matching to name.
3. Cut out pointer and fasten with a brass fastener.
4. Cut out story and paste under calendar.

CHINESE CALENDAR



RUN DITTO ON WHITE CONSTRUCTION PAPER



CHINESE YEARS ARE DIFFERENT

The Chinese people celebrate each new year by naming that year after an animal. Twelve different animals, some real and some not, each take their turn. After twelve years, they start all over again.

By moving the marker on your Chinese Calendar one animal clockwise each year, you will see whether the Chinese people are celebrating "the year of the horse," "the year of the tiger," etc.

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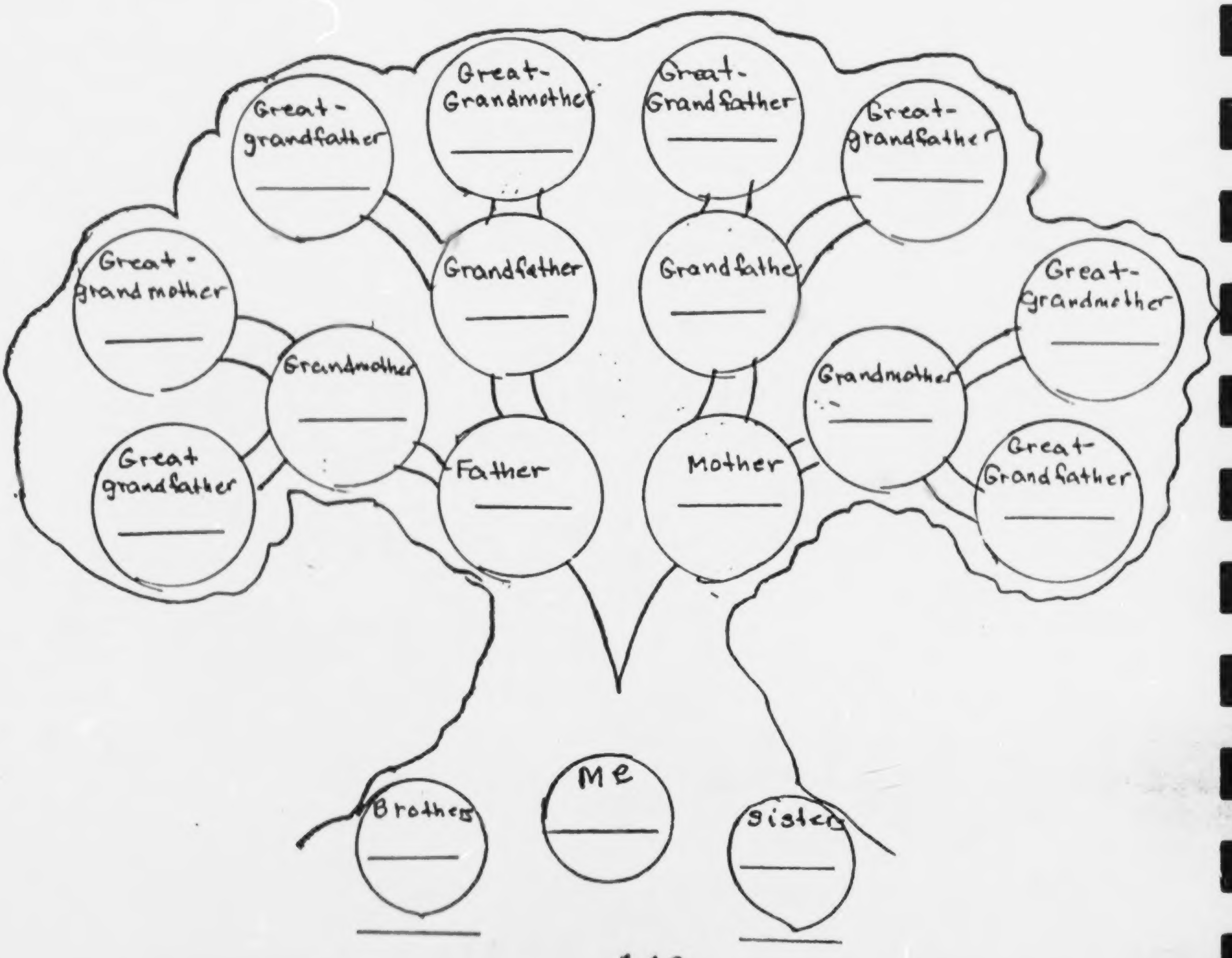
My Family Tree

Try to find out about your famiy history. Start with your relatives! Who were your Mother's parents? Who were your Father's parents? Find out who your grandparents' parents were. Do this for both sides of your Mother's family, and your Father's family.

Did your ancestors come from another country? Europe? Asia? Africa? What do you mean if you say that you are half French and half Irish?

You can find out a lot of information by asking your parents. Ask any other relatives, too. You might look at old photo albums or scrapbooks around your home.

Add family names onto Your Family Tree shown below. Try to trace your family names as far back into the tree as you can.


Great-grandfather
Great-Grandmother
Great-Grandfather
Great-grandfather
Great-grandmother
Grandfather
Grandfather
Great-Grandmother
Grandmother
Grandmother
Great grandfather
Father
Mother
Great-Grandfather
Brother
Me
Sister

UNIT 3 CHINESE MONEY

A. Goal:

Students will become acquainted with Chinese paper currency, and the values that the symbols represent on their bills.

B. Objectives:

1. Students will recognize currency of The Peoples' Republic of China.
2. Students will compare symbols and meanings of Chinese currency.
3. Students will identify equal values of United States currency.

c. Procedure:

1a. Display samples of original Chinese currency.
b. Hand out copies of Chinese currency and ask students to cut them out and tape them together back to back.
c. Explain the difference between a jiao and a yaun: Yaun = 1 Chinese dollar
jiao = 1 " dime
(10 jiaos = 1 yaun)

2a. Ask students to study the different paper Chinese notes. Ask what symbol is in the right hand corner of the back side of each note? (One large star and four smaller stars is the National Symbol of China, located above the Gate Gate of Heavenly Peace in Beijing) Locate symbol, and verbally identify each piece of currency.

b. Question and examine both sides of notes:

1 Jiao - Farmers (Front)
2 Jiao - A bridge across the Yangtze River (Front)
1 Yaun - A woman driving a tractor (Front)
A shepherd tending his sheep (Back)
2 Yaun - A machine worker (Front)
An oilfield (Back)
5 Yuan - A steel factory worker (Front)
Open pit coal mining (Back)
10 Yaun - Workers, Peasants, Soldiers (Front)
Gate of Heavenly Peace; Beijing(Back)

c. Explain to students that there are five languages spoken in China. (Mongolian, Tibetan, Uighur, Zhuang, and Mandarin Chinese)
d. Ask them to locate these on each note.

3a. Examine authentic U.S. notes: $1, $5, $10.

b. Ask what the symbols on U.S. bills represent?
c. Question how U.S. money compares with Chinese money in Value? (Based on 4 Yaun per $1 U.S.)

D. Materials:

Scissors, paste, Authentic Chinese currency, Authentic U.S. currency, Chinese currency Handouts 1-4.

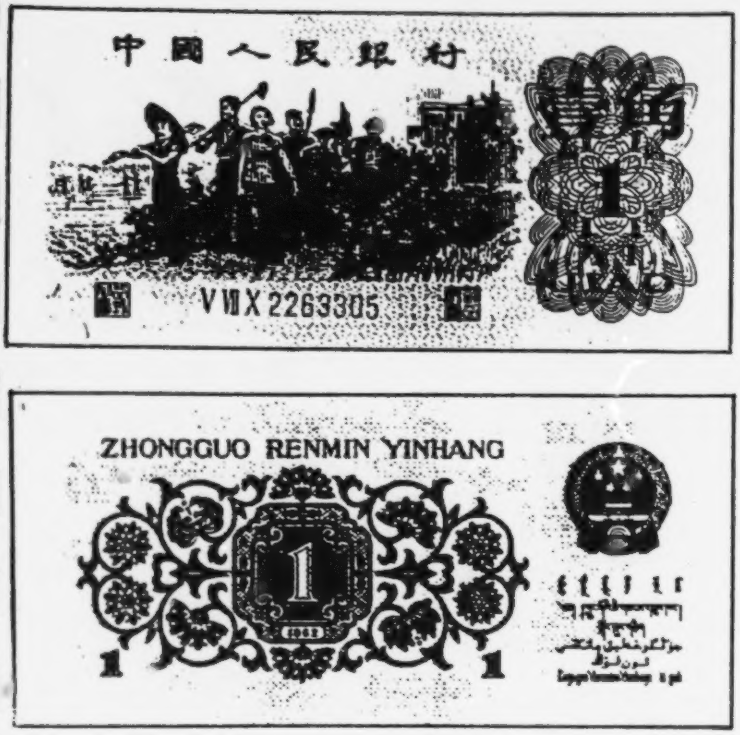
E. Vocabulary:

Currency, notes, value, dollar, Jiao, Yuan, language, symbols.

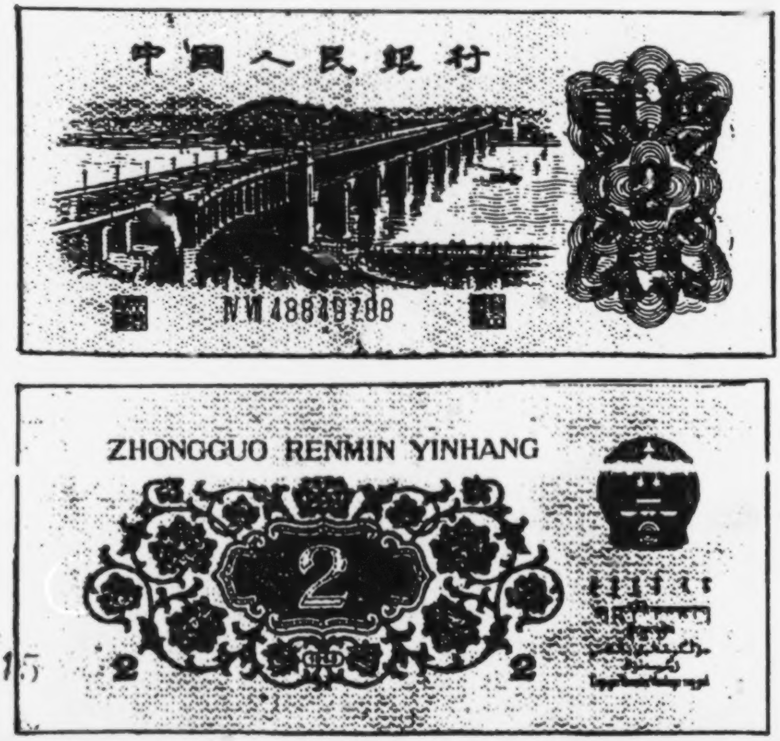
F. Extended Activity:

Request students to bring in any foreign currency that they might have at home.
Locate areas from which they are from on world maps.
Examine symbols on each and ascertain if they reflect societal values.

CHINESE CURRENCY


中國人民銀行
壹角
1
JIAO
VIII X 2263305
ZHONGGUO RENMIN YINHANG
1
1962
1
1

ONE JIAO


中國人民銀行
NW 48849788
ZHONGGUO RENMIN YINHANG
2
2
2

TWO JIAO

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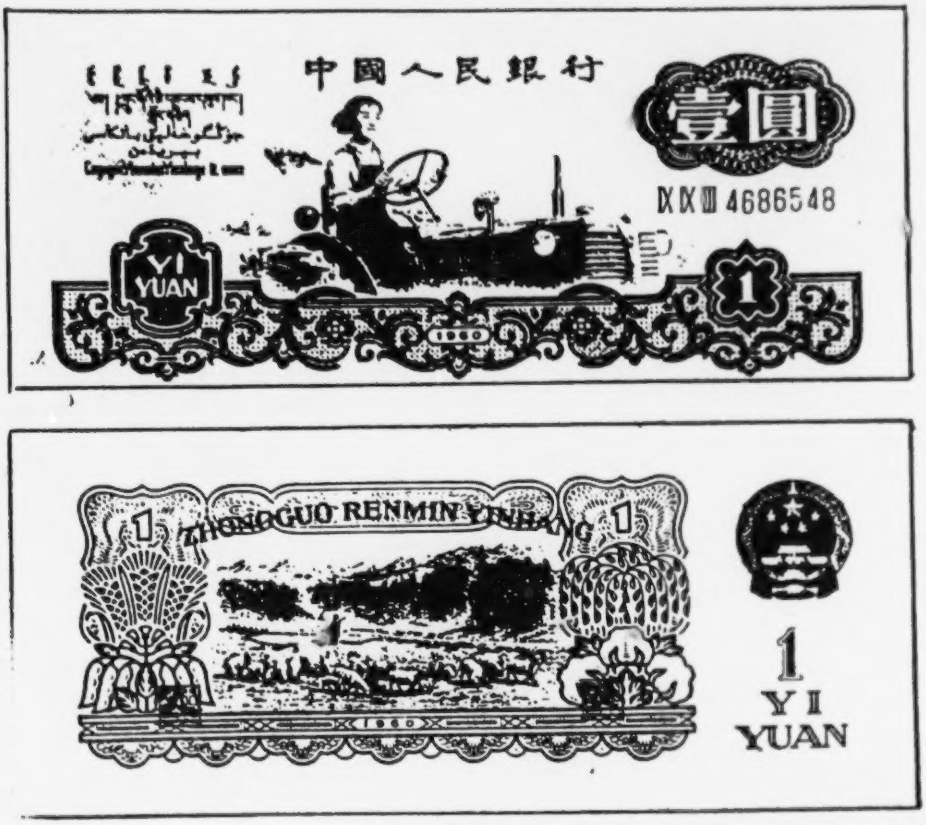
中國人民銀行
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YI YUAN
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ZHONGGUO RENMIN YINHANG
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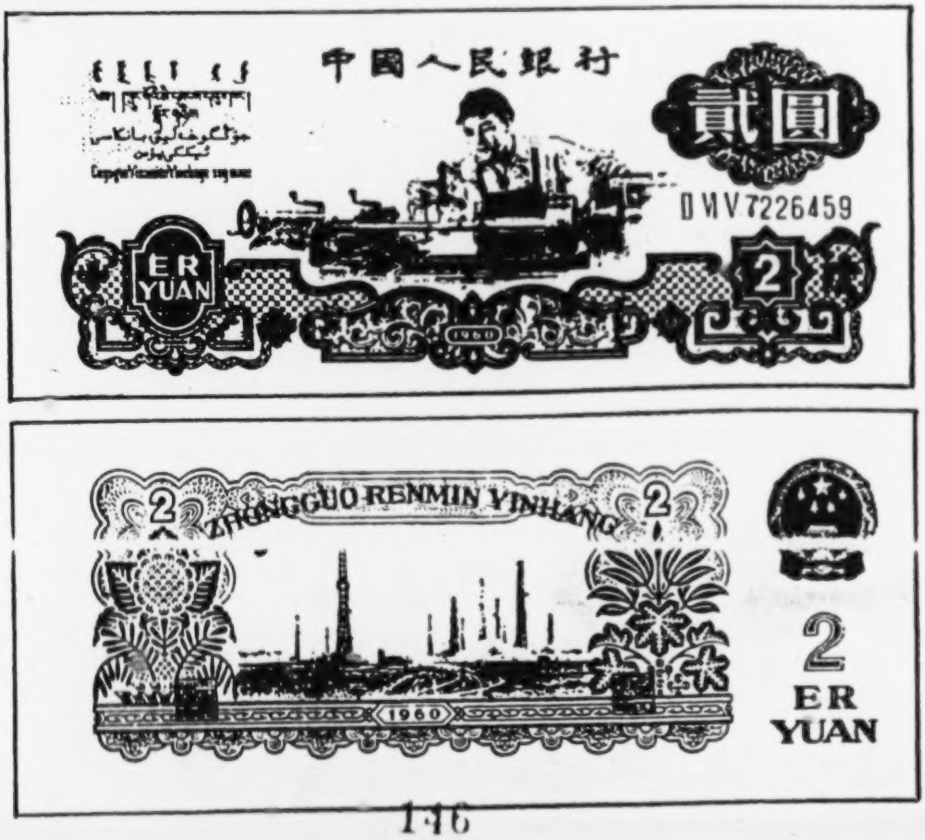
YI
YUAN

ONE YUAN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ZHONGGUO RENMIN YINHANG
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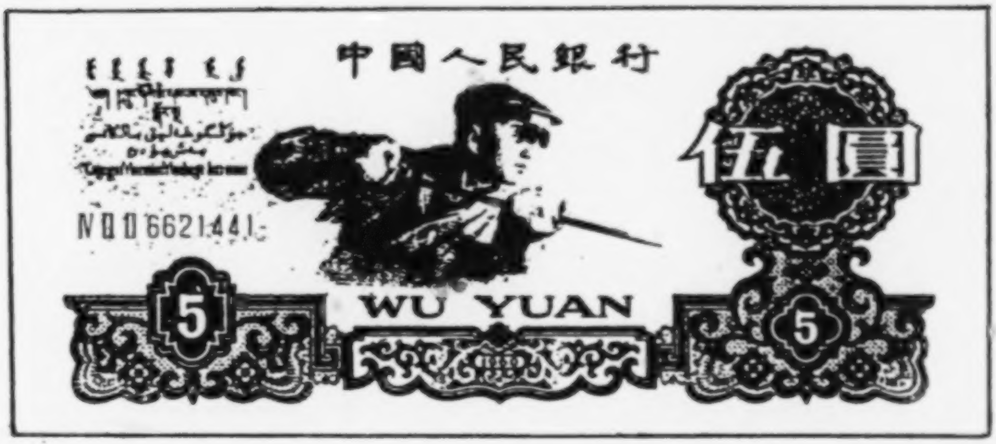
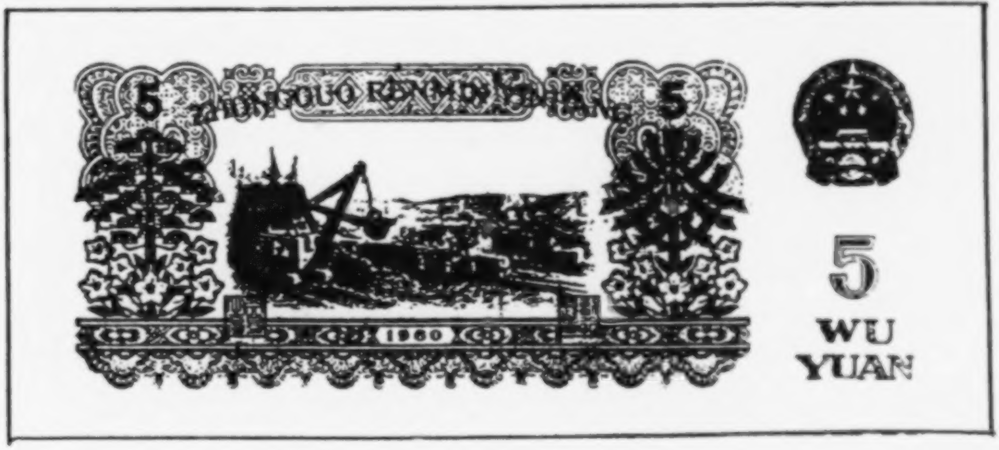
2
ER
YUAN

TWO YUAN

FIVE YUAN


中国人民银行
伍圆
6621441
5
WU YUAN
5


ZHONGGUO RENMIN YINHANG
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5
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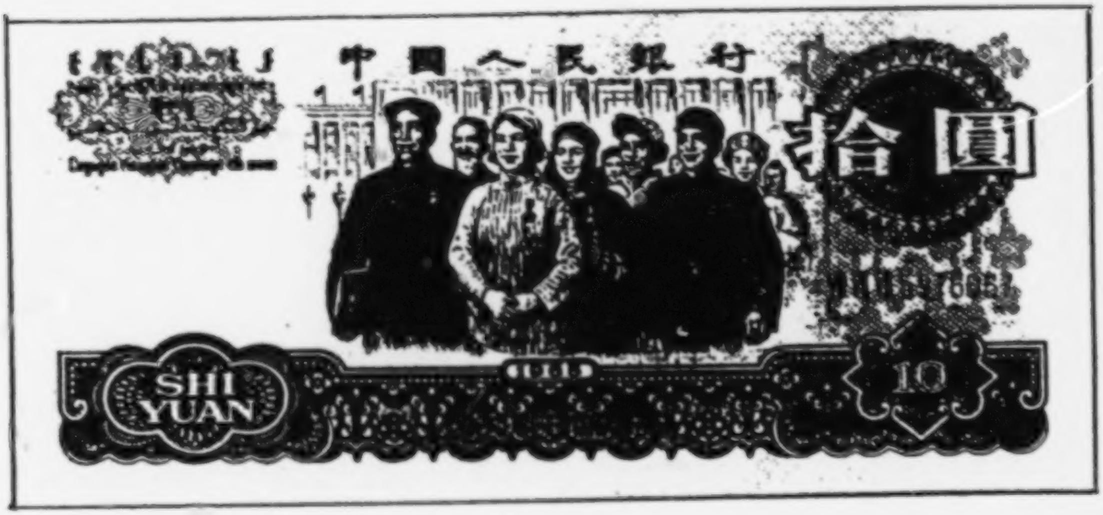
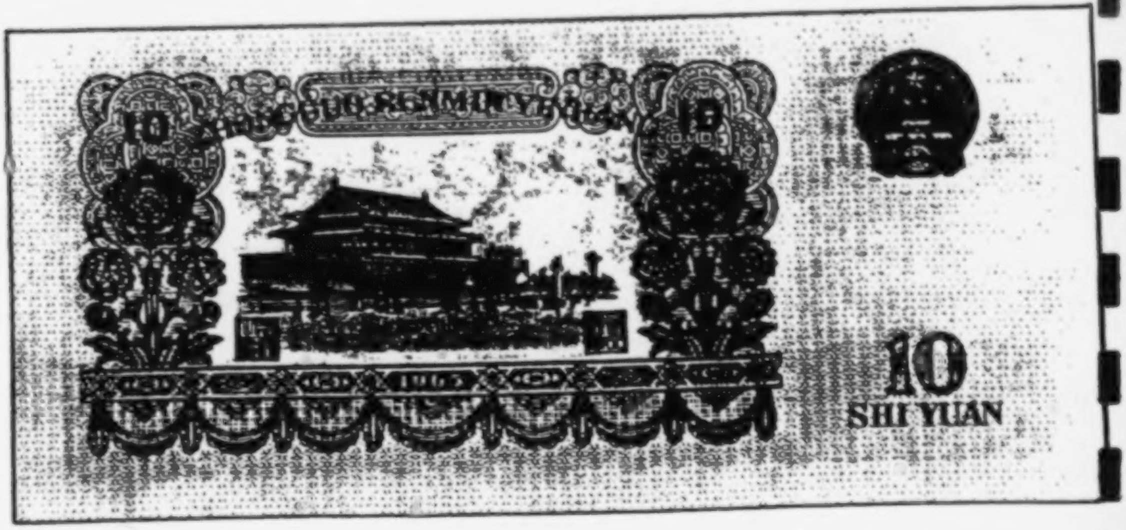
5
WU
YUAN

TEN YUAN


中國人民銀行
拾圓
SHI YUAN
10


ZHONGGUO RENMIN YINHANG
10
10
SHI YUAN

UNIT #4 - CHINESE EDUCATION

A. Goal:

Students will investigate the educational process in modern China.

B. Objectives:

1. Students will name six subjects studied in schools by the Chinese students.
2. Students will compare forms of written communication using characters.
3. Students will identify with a daily school activity in China and the United States.

C. Procedure:

1a. On individual slate boards, ask students to list all of the subjects studied in their classroom.

b. Show slides of Chinese classrooms. Discuss. Explain to students that if they were growing up in China their life would be very different from the way it is right now in attending school. Not only would they speak Chinese, but at ages 2-7 they would have just completed Kindergarten and continued to Primary school for ages 7-12. At their age level now, they would be attending 5 years of Primary school, and would learn to read and write in Chinese, study a foreign language, most likely English or Russian, learn mathematics, history of their own country, physical education, art, music, and a recess time. Students also spend two weeks during each half of the school year doing real work that helps them learn about the kind of work they will do later in life.

c. Ask students to circle with chalk all subjects studied by Chinese students of own age in Primary school. Are any of the subjects the same? Different? If so what are they? Why? One of our subjects is writing.

2a. Explain to students that in Chinese schools students learn to write their names in a different type of writing system called characters. Presently in China, students begin writing characters in Chinese when they are very young. Some are younger than you.

b. Today, we will write our names Chinese

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style, but first I will read a story about two Chinese brothers with very different names.

c. Read story, "Tikki Tikki Tembo". Discuss the importance of Chinese names. Tell students that many families have the same last name and are known by a given name or no name at all.

d. Ask students the origin of their own names and/or nicknames.

e. Distribute Student Handout (Writing-Top) "We will now write our names Chinese style by writing our last name first. (Example: George Washington would become Washington George) Use your best print/cursive writing by beginning your capital letter from the top line to the base line. Now please read me your name read me your name Chinese style.

f. Ask students to think about how they spell words in English. You use the 26 letters in alphabet. Sometimes if you don't know how to spell a word, you can sound it out. The Chinese language is different. They cannot sound out words as we can,since it does not have an alphabet. Instead it has characters. A character can stand for a word or an idea just as traffic signs allow everyone to understand the same thing. (Display Traffic Posters, Chinese writing; newspapers, menu, etc.
When the Chinese people first began to record information they used only pictures. Later they wrote characters that resembled the pictures. Today the Chinese language has more than 50,000 characters. In order to read and write well, adults need to know about 5,000 of them.
Today the Chinese language has more than 50,000 characters.

g. (Cont. Student Handout #1) Ask students to look at the character for 'mountain', and trace it with a pencil. Next trace the dotted symbol, and make a picture of a mountain in the third box. Does your picture resemble its Chinese character? Why do you think the Chinese people made this character shape?
(Continue this activity with the remaining Chinese characters and discuss pictures)
Additional practice may be made on handout #2.
Students may then graduate from pencils to pens, crayons, felt

pens, to paint and brushes.

3a. Discuss physical education as being an important part of school for all Chinese students. The emphasis is always on "friendship first, competition second". Distribute Student Handout #2 (exercises).

b. Say, "We will now practice one Chinese exercise done by students every day. Notice how similiar it is to our own. You may use this exercise sheet to practice on your own or with a partner."

c. Every exercise activity begins and ends with 32 steps-in-place. Follow this warm up by giving class direction from Exercise #1, #2, and #3 from the Handout Sheet .

D. Materials:
Handouts #1,2,3,
Book:
'Tikki Tikki Tembo', slate boards, chalk per student, pencils, Traffic Signs posters, pens, crayons, felt markers, paint and brushes, 1" graph paper.
Classroom slides, projector

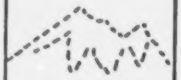
E. Vocabulary:
foreign, Primary, characters, ancient, Nicknames, language, exercise, traffic.

F. Extended Activity:

a. Design a Chinese Birthday Card, using the character for "Birthday" (Handout #4).

b. Writing Activity - Create a Wall Poster. Tell the students that in the Capital city of Beijing, people write messages on a wall. These messages are usually made up to let people know what important things are happening.
Post a large sheet of paper on a wall in the classroom. Invite students to write a one-line message on the paper. The message should be something important that tells the writers' feelings of some happening in school, the town, state or the world.

Name

山 shan mountain	山	
木 mu wood		
人 ren man person		

三 san three		
子 zi child		
土 tu earth, soil		

月 yue moon		

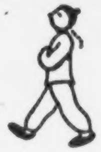
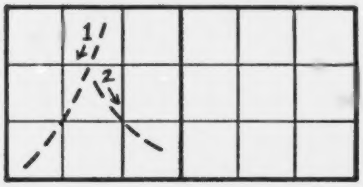
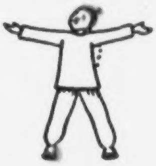
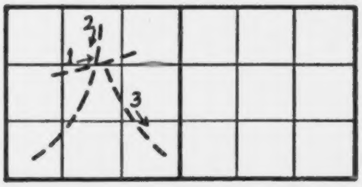
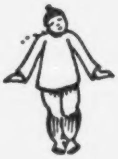
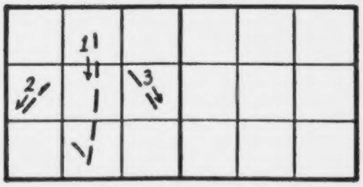
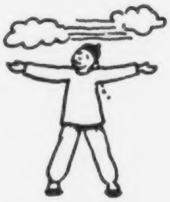
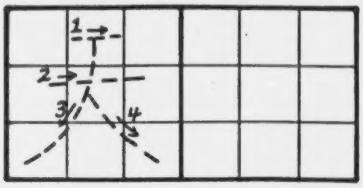
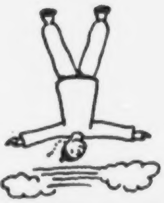
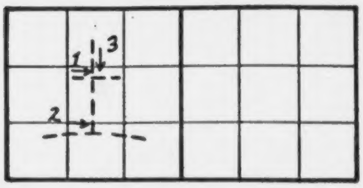
P2

Name ______________________________ Skill: Writing Chinese

Chinese Writing

In ancient times, when the Chinese people first began to record information, they used only pictures. Later they wrote characters that resembled the pictures. Today the Chinese language has more than 50,000 characters. In order to read and write well, people need to know about 5,000 of them.

In 1979 the Chinese government adopted the Pinyin (pēn-yēn) system of spelling Chinese characters based on the Mandarin dialect. Pinyin still uses alphabet letters like the old system, but represents the characters differently. For example, the capital city of the People's Republic of China, formerly spelled **Peking**, is now written **Beijing** in Pinyin.

	Picture	Character	Pinyin	Trace	Write
1.		人	jen = man (zhĕn)		
2.		大	ta = big (dah)		
3.		小	hsiao = small (shē ow)		
4.		天	t'ien = sky (tĕn)		
5.		土	t'u = earth (tōō)		

Challenge! Practice writing the Chinese characters using paint and a brush.

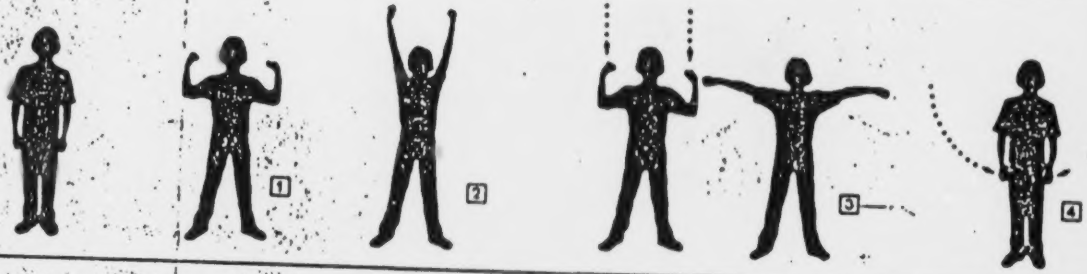
EXERCISES FOR EVERYBODY

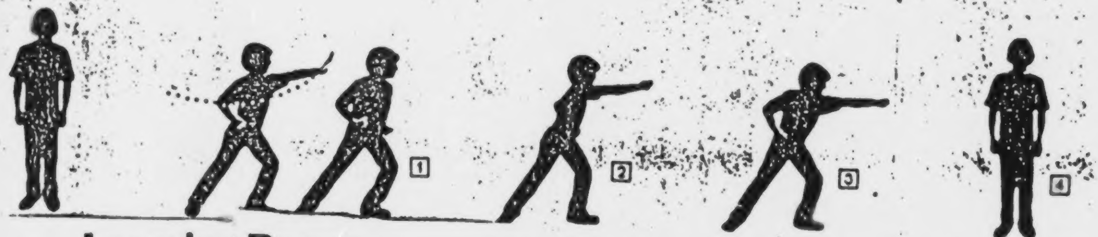
Throughout the People's Republic of China, many children at school and adults at work begin their day by exercising. One of the most popular programs for stretching and strengthening muscles includes eight exercises that take about five minutes to perform.

It's best to work through the exercises a few times slowly. Once you feel comfortable with the movements, try them more rapidly. But don't worry if you can't keep the pace at first or forget the steps. Remember that Chinese children practice their exercises every day, starting at a very young age.

Each of these exercises begins (and ends) with 32 steps-in-place. This warm-up is followed by:

EXERCISE 1: Stand, arms beside you, palms of hands turned in. Look straight ahead. Chest is expanded; toes are turned out; heels together. This is the "Upright Position"—the starting and ending position for all eight exercises. Begin this exercise by stepping out to the side with your left leg and raising your arms, as in illustration 1. At 2, arms reach straight up. At 3, bring arms down quickly and reach out. At 4, return to the Upright Position. Repeat, stepping out with your right foot. Do this exercise four times, starting out with first your left foot, then with your right.



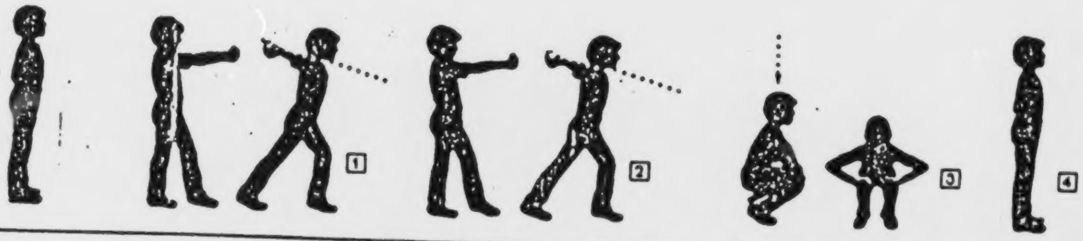


EXERCISE 2: Start from the Upright Position, as in Exercise 1. At Step 1, put clenched hands on hips. Turn your body 90 degrees to the left, and take a big step out with your left foot. At the same time, bring your left arm across the front of your body in a sweeping motion, then return it to your hip. At 2, punch straight out with your right arm. When you punch, rotate your fist from palm up to palm down, then back to palm up as you withdraw the arm. At 3, bring right arm back, and punch out with your left arm. Return to the Upright Position at 4. Repeat the exercise, this time leading with the right leg. Do a total of four sets of these four movements.

LEARNING POSTER

upplement to *Learning*, April 1980 © 1980 Education Today Company, Inc.,
530 University Avenue, Palo Alto, California 94301.
Text by Tom Schneider.

EXERCISE 3: Start in the Upright Position. At 1, step out with your left foot, and swing your arms up and straight out. Make fists and bring them together in front of you. Then quickly bring your arms out and back, slightly behind your body. Step 2 is a repeat of Step 1; feet stay in the same position. At 3, bring your left leg back, and as your feet come together, bend your knees and squat. Hands rest on knees, fingers facing each other, elbows out. At 4, return to the Upright Position. Repeat all four moves, this time leading with the right foot. Do the exercise four times.



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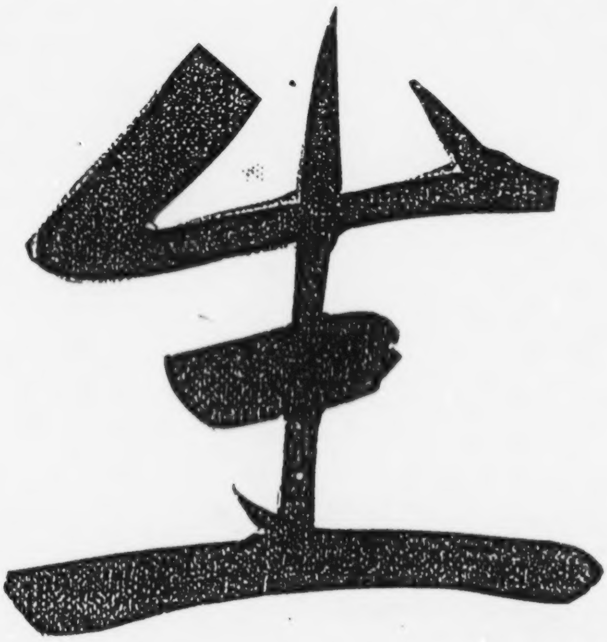

UNIT 5 - Chinese Festivals

A. Goal:

Students will become familiar with traditional Chinese celebrations in China and Taiwan.

B. Objectives:

1. Students will name two Chinese festivals.
2. Students will be able to compare a Chinese festival with an American festival.
3. Students will be able to discuss a Chinese Parade in the United States.

C. Procedure:

1a. Give background information to students on the Chinese LANTERN FESTIVAL: Discuss; The Lantern Festival is a festival celebrating the return of spring, light, and the lengthening day. For over 2000 years the Festival has been celebrated on the 15th day of the New Year, the night of the first full moon. In ancient times people, assisted by the light of the moon and torches, tried to see and guide the spirits on their way. Torches were soon replaced by simple and eventually elaborate lanterns to add to the merriment of the occasion.

In Taiwan, on the night of the Lantern Festival, young children often dress in scarry costumes and parade about in front of family, friends and carry plastic store bought lanterns within their neighborhood.

b. Ask students how our celebration of Halloween is similar to the Lantern Festival? How is it different? When do we use lanterns in our homes and community?

c. Give background information to students on the CHINESE BOAT FESTIVAL: The Dragon boat festival was originally brought about by the death of a Chinese poet and official, Chu Yuan in the 3rd century B.C. He was a very great man and and respected by everyone in his country. This festival is one that involves the community. It is one that looks ahead to the hot and humid days of summer. The whole community comes out to watch and participate in the dragon boat races and enjoy the last cool days of spring. Delicious foods are prepared to share with everyone during this festival season. In ancient times, and now, the boats are beautifully decorated. Drums and gongs were originally believed to be used to drive away the river dragons, as they were frightened by the noise. Drums and gongs used nowadays help the rowers keep the fast pace, and also adds to the excitement of the festivities.

d. Discuss reasons why the Dragon Boat Festival unites the community? What community celebrations do we have? Do we have a National Holidays that celebrates a person's deed? (Dr.Martin Luther King & Columbus)

e. Activity: Ask students to design their own paper lantern and decorative boat, labeling each with the Chinese festival name.

2a. Read background information on the Chinese Moon Festival.(Teacher Notes #1)

b. Tell the students that just as the Chinese people have festivials as we do, they also have folk tales that tells of its origin. Read aloud Folk Tale from Taiwan, (Teacher Notes #2)

c. Say that since this is a festival that stresses family reunions. Ask, "Do we have have a festival that is associated with harvest time and is similiar to the Moon Festival? (THANKSGIVING DAY).

d. Compare the Moon Festival with Thanksgiving. In what ways are they similiar? In what ways are the celebrations different? (The Moon Festival is similiar to our Thanksgiving Day in that it is celebrated at the same time of the year that reflects the harvest; a time of plenty. It is also a time families gather together, with some even coming from long distances. We feast on turkey with all the trimmings, have happy times with family and friends, give nice thoughts about how much we have to be grateful for, and have kind feelings toward those who are less fortunate than we are).

e. Also compare the symbols, food and festivities involved.

3a. Inform students that there are many Chinese people in America. Most of them live in large cities such as New York, Los Angeles, and Boston. On New Year's Day, the Chinese have a big parade. The star of the parade is a long, fierce-looking dragon. This mythical creature is believed to prevent evil spirits from spoiling the New Year. It also symbolizes strength and wisdom. He isn't real of course. His huge red head is made of wood or paper-mache, with silver horns anda green beard. It is carried by as many as 50 people, who walk and dance under its cloth and bamboo body. The dragon makes its way down the street in the middle of the parade. It weaves back and forth. Sometimes it looks as though it will attack! It's all done in fun. At the same time you can hear the noise of fireworks. The Chinese used fireworks to scare away bad spirits with the noise. It also brings good luck in the New Year.

b. Ask students to tell about the most exciting parade they have seen. Did they ever participate in one?

c. If you were to see a Chinese parade what city would you like to see it in? (Use map of the United States)

d. Tell about some of the things that you would want to see.

D. Materials:

Teacher Notes #1, 2 #3, 4, 2 sheets of construction paper per student, scissors, colored markers, paste, crayons, wall map of The United States, map of New England.

E. Vocabulary:

Festival, parade, lantern, community, gongs, Thanksgiving, Halloween, National, dragon, celebration, family.

F. Extended Activities:

'Game: 'Catch The Dragon's Tail'

Have students make their own dragon using paper-mache head. Students stand in a line and place their hands on students' shoulders in front of them. The first student in line is the dragon's head, and the last one is the dragon's tail. On the signal "Go", the head attemps to catch the tail. The whole body must move with the head and remain together. If a student lets go of the shoulders in front of him, the dragon's body breaks, and he remains the head for another game. If the body breaks before the he catches the tail, the head becomes the tail, and the next student becomes the head.

Make: HARVEST MOON COOKIES

1 cup softened butter
1/2 cup icing sugar
2 tsp. vanilla
1 cup ground blanched almonds
1 1/2 cups sifted all-purpose flour

Cream butter with big spoon. Sift sugar and gradually mix with the butter. Blend in vanilla and almonds, and slowly knead in flour. Put dough into refridgerator.

Once the dough has cooled, it is ready for rolling.

Sprinkle some flour on your rolling pin and on the counter. Roll out your dough into a thickness of 1/3 inch. Now cut or form it into shapes. An upside-down glass works well as a full-moon shaped cookie cutter. A crescent-shaped moon by cutting a full moon into two halves, and pulling at two ends until it looks like a crescent shape. To make a rabbit or a toad, cut thhe shapes out on a piecee of paper, press the paper down on the rolled-out dough, and trim around the shape. Bake on greased cookie sheed in a preheated oven (350) for fifteen minuted.

TEACHER NOTES: #1

The Moon Festival

The Moon Festival is a major festival in China and Taiwan which celebrates the Chinese harvest. It falls on the evening of the fifteenth day of the eight month of the lunar calendar. It is also known as the Mid-Audumn Festival since it generally comes in the middle of fall. During that night, the moon is very round and bright. The moon is considered highly poetic and mysterious in Chinese culture and the Chinese people love it very much. There are many folk tales written that relate to the moon.

In the past, many peasants in China celeberated their harvest and performed traditional thanksgiving ceremonies during the Moon Festival. This festival is considered an occasion for family reunions. Before the festival, people are very busy preparing many beautiful lanterns for the parade. People buy moon cakes and send them to their relatives. Two important rituals associated with the festival are the parade of the lanterns and the eating of moon cakes.

Family members gather together during the evening of the Moon Festival to have a delicious dinner. Many different kinds of fruits are beautifully displayed on this day. Peanuts and boiled taro roots are placed together with moon cakes on a table in the patio or any other room where the moon may be seen.

When the beautiful full moon comes out, the family will have a ceremony which includes the burning of incense. After the ceremony, the family members exchange well wishes to one another and enjoy dessert. Later, the children carry their lanterns and visit their friends in the neighborhood.

In the United States, many Chinese still observe this wonderful festival. Just before the festival, many shops will display moon cakes and lanterns in their windows. Here in many of our cities, Chinese families will gather together for a reunion dinner.

#2 Moon Cake Story

During the 14th century, China was under the harsh rule of the Mongols. A great number of Chines secretly met and decided to revolt against the Mongols. The day of the revolt was set for the 15th day of the eighth month. Secret messages about the time and place of the revolt had to be sent to the Chinese people in the cities and villages. The Chinese were unable to come up with a plan to deliver the messages without the Mongols knowing about it until a clever man, Lau Pak Wan, came up with an idea. He suggested that the secret messages be embedded in moon cakes which are made for the celebrastion of the Mid-Autumn Festival. The cakes were made and secret messages were inserted, and these were given by tdhe Chinese to all their friends and relatives.

When the Chinese cut the moon cakes to eat, they found the secret messages about the revolt. On the 15th day of the eighth month the Chinese revolted against the Mongols and drove them out of China. From that time on, moon cakes have been very popular with the Chinese during the Mid-Autumn Festival. This is even true in the United States today.

TEACHER NOTES: #3

The Story About Sun Moon Lake
(Folk Tale from Taiwan)

Once upon a time there was a couple named Tai Gim and Sui Sai who made their living by fishing. One day while they were attending to their fishing nets, they heard a loud noise above them. When they looked up, the sun disappeared, and the area was plunged into darkness. Terrified, they hurried home.

Later that night, when the moon came out, they repaired their fishing nets. Suddenly there was another loud noise. The moon disappeared and the area was again plunged into darkness.

From that day on, the area remained in darkness. The couple was forced to burn wood and dried grass in order to provide light. They soon realized how difficult life had become for them without adequate light, so they decided to try to find the sun and the moon.

With torches they searched throughout the forests and the mountains, but were unable to locate the sun and the moon.

One day, while searching in some mountains, they saw flashes of light in the distance so they hurried toward the light. On the way they came across an old man sitting in front of a hut. They stopped and asked him about the flashing light. The old man said, "The light comes from a lake. Two magic dragons have captured the sun and the moon and are playing catch with them in the lake."

The couple became very frightened but they continued on to find these two dragons. They finally arrived at the lake and saw the dragons playing catch with the sun and the moon. Hiding behind some rocks, they tried to figure out what was the best way to rescue the sun and the moon.

They saw a mass of smoke coming from behind the rocks and they also noticed a path beside these rocks. Decidindg to explore this area, they followed the path which led them to the bottom of the lake and into a large cave. They saw an old woman cooking in this cave and were very frightened at first. But after watching her for a while, they decided they would take a chance and try to talk with her. The woman told them that she was captured by the dragons ten years ago, and had been forced to cook for them. She also told them that the magic dragons were very large and powerful. In order eto free her, the sun, and the moon, it was necessary for them to get the golden scissors and axe which were buried at the bottom of Ali Mountain. When those two things are found, they should throw them into the lake. The dragons would then immediately die.

So the couple borrowed a shovel and a poker from the old woman and started for Ali Mountain. They searched and dug for a long time. Finally they located the golden scissors and the axe and hurried back to the lake. When they dropped the scissors and the axe into the lake, there was a loud noise. They looked in the direction of the noise and saw the dragons struggling. After a while, they stopped struggling and died. Out of one of the dragon's mouth came the sun and out of the other dragon's mouth came the moon. When this happened, the sun and moon started to bounce on top of the lake. The couple rushed in and grabbed the sun and the moon. They tried to put both back into the sky but were unable to do so. Finally they picked a very tall palm tree and placed the sun and the moon on top of the tree. Because they were afraid that the sun and the moon might fall out of the tree, they sat by the lake and watched them.

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They continued watching the sun and the moon, and after a long time they were transformed into two mountains now called Tai Gim Mountain and Siu Sai Mountain. These are two famous mountains near Sun Moon Lake in Taiwan. So we now have the famous legend of Sun Moom Lake.

Every year during the Moon Festival families would go to this famous spot to admire the beautiful scenery as they recall the story of Tai Gim and Siu Sai.

TEACHER NOTES #4

The Lantern Festival

The Lantern Festival is a festival celebrating the return of light, spring and the Lengthening day. It is celebrated around mid-February. For over 2000 years the Lantern Festival has been celebrated on the fifteenth day of the New Year, the night of the first full moon. The festival celebrated the departing of the spirits at the close of the New Year's festivities. In ancient times people, aided by the light of the moon and torches, tried to see and guide the spirits on their way. Torches were soon replaced by simple and eventually elaborate lanterns to add to the merriment of the occasion.

During the 17th century, on the fifteenth day of each New Year the Emperor's palace was filled with singing, performances and merriment. The palace was open, allowing the people to view the lanterns created for the royal family and court. Lantern making was also popular among the people and lanterns were displayed at individual residences for all to enjoy.

In Taiwan, on the night of the Lantern Festival, young children often dress in scary costumes and parade about in front of family and friends, and within their neighborhood carry plastics store-bought lanterns.

Lanterns are believed to provide light to see and guide spirits on their way until the next New Year season. They can be handcrafted out of wood, bamboo, wire, silk, cloth,

UNIT 6 HISTORICAL PLACES

A. Goal:

Students will develop an awareness of cultural artifacts and places that are of great pride to Chinese and American citizens.

B. Objectives:

1. Students will identify historical sites within the Peoples' Republic of China.
2. Students will be able to discuss National places of interest within the United States.
3. Students will compare the width of the Great Wall of China by estimating width of their classroom.

C. Procedure:

1a. Display photographs, filmstrips, film, or slides of The Great Wall of China (Beijing),Terra Cotta Warriors(Xian), Stone Forest (Kungming) (S.W. China). Discuss importance.

b. On map of China, (Student Handout 1) point out geographical location of these Chinese historical places of interest. Label and mark each site on their map.

2a. Display photographs, filmstrips, film, or slides of U.S. National Monuments & Parks: The Statue of Liberty (N.Y. Harbor), George Washington's Birthplace (Virginia, Oregon Limestone Caves, etc. Discuss importance of each.

b. On map of The United States, (Student Handout #2) pointing out the geographical location of these places of interest. Label and mark each site on their map.

c. Assign study groups to research and locate other places of interest in China and The U.S.A. Mark appropriate locations on their maps, and share their findings with the class.

d. Read aloud Teacher Notes - STATUE OF LIBERTY.

e. (Handout #3)
Read aloud detailed information on The Statue of Liberty. Request students to complete as a group activity, or independently.

3a. Explain to students that THE GREAT WALL OF CHINA took hundreds of years to build and stretches for over two thousand miles. It was built over a thousand years ago to protect the country from its enemies, and is made of rocks, bricks and dirt. Its height ranges from 15 to 30 feet, with watch towers rising at regular intervals above it. Along the top runs a 13 foot-wide roadway. This is the longest wall in the world, and can

be seen from outer space. Discuss:
What other areas or countries have built walls to keep people in or out?

c. In estimating with students the width of the GREAT WALL (13 foot-wide), in relation to their classroom, prepare graph.

Post a premeasured 13 ft. string or yarn and decide on a non standard unit to be used for measuring. Prepare ' guess' tags with each students name. Allow students to hold their unit under the 13ft string width. Post estimates Next have students cluster around and measure "string" by laying units together under or on top of "string" until they equal the total width of THE GREAT WALL. Compare results with the with the information on the graph. To share strategies, ask some students to describe how they arrived at their guess.

C. Materials:

Photographs, filmstrips, film, or slides of Chinese and U.S. National Monuments & Parks, Student Handouts #1 -3, Teacher Notes, wall graph paper,guess stags per student,marker, 13 ft.string/yarn, unit of measure (paper clips, ribbon, unifix cubes, erasers, etc.)

D. Vocabulary:

Terra Cotta Warriors, Great Wall, limestone, Xian, Statue of Liberty, Oregon, Virginia, Stone Forest,Statue of Liberty, estimate, units, graph, Kungming.

E. Extended Art Activity:

Using individual copies of Student Handout #3 color, cut, and assemble sections of the GREAT WALL and mount to your own classroom wall. Continued estimation skills may be applied.

TEACHER NOTES

STATUE OF LIBERTY

The Statue of Liberty is one of our nation's greatest symbols, and has special significance for people all over the world. She inspires and gives excitement to all who see her. The famous lady who presides in New York Harbor was the welcoming beacon who signified freedom in the new world to millions of our American ancestors. She was given to us by the country of France in an act of friendship on July 4, 1884.

One of the largest statues ever made, Miss Liberty was built in France, then shipped to the U.S. in 214 cases, and the children of France and the U.S.A. contributed a great part of the $530,000 it cost to assemble her on Liberty Island. The statue was designed by the French sculptor Frederic Auguste Bartholdi. He used his mother as his model. The statue's iron framework was designed by French architect Gustave Eiffel, the same man who designed Paris's Eiffel Tower. The Statue of Liberty is covered by 200,000 pounds of hand-hammered copper sheathing.

She stands 151 feet tall, and her right arm holds a great torch raised 305 feet above pedestal on which she stands. The torch represents Liberty shedding light upon the world. Her left arm grasps a tablet inscribed with the date of the Declaration of Independence. A crown with huge spikes, symbolizing light rays in all directions, rests on her head. At her feet lie broken shackles representing the overthrow of bondage and tyranny.

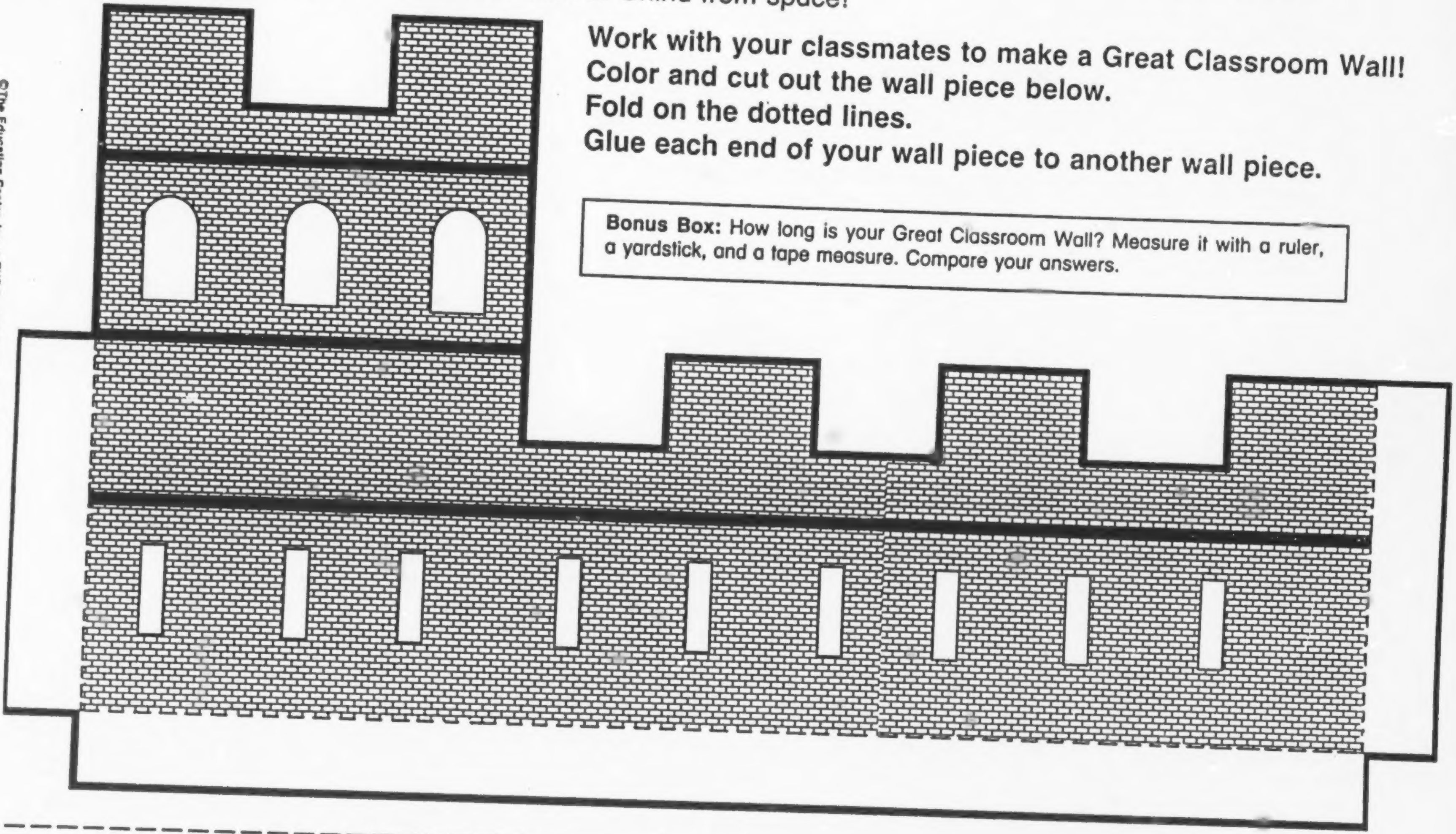
On October 28, 1986, a huge celebration marked Liberty's 100th birthday. Over the past 100 years, she had suffered serious damage from weather and pollution. A major restoration projet took place to brin the statue back to its original strength and beauty. Over 230 million dollars was needed for restoration. Many school children all over the United States sent money to help with the restoration and repair of the statue, just as they helped raise money to assemble her on Liberty Island a century ago. If you reflect back to 1986, didn't you help contribute your pennies to this campaign? The Statue of Liberty is now structurally safe for her two million visitors a year, and she'll look great for her next birthday, too?

Name

Fun: art project

The Great Wall

The first ruler of China lived a very long time ago. He built a great wall to protect all of his land. This wall still stands today. It is the longest wall ever built. It winds nearly 4,000 miles across the northern part of China. Astronauts have even spotted the Great Wall of China from space!



Work with your classmates to make a Great Classroom Wall!
Color and cut out the wall piece below.
Fold on the dotted lines.
Glue each end of your wall piece to another wall piece.

Bonus Box: How long is your Great Classroom Wall? Measure it with a ruler, a yardstick, and a tape measure. Compare your answers.

Note To Teacher: Duplicate on white construction paper. Or have students mount wall pieces onto tagboard (for stability) before cutting out.

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Unit 7- CHINA REVIEW (Closure)

A. Goal:

Students will be able to evaluate how much they have learned during six Units of China's KALEIDOSCOPE.

B. Objective:
Students will be able to answer questions based on information covered in this study unit on China.

C. Procedure:

Game - 'Around The World'.
Players - Classroom Students
Purpose- To have students move as many places as possible around the classroom by answering teacher directed questions first and accurately.

1. Directions: Entire class remains seated.

First lead student stands beside a seated student. Teacher directs a question to both students. The student who first answers question correctly will move and stand beside the next person whose turn it is, while the person in error sits down in the opponent's seat. The game continues with new question. When a tie occurs and both opponents answers a question at exactly the same time, a new question should be presented. (If standing lead student makes an error he immediately sits down in the opponent's seat and game continues with new question) The student who moves the greatest number of places around the classroom is the the winner. Consideration should also be given to second and third place winners, etc.! Continue with as many rounds of questions as time permits.)

QUESTIONS:

In what country do the Chinese people live?
ANS. CHINA

On what continent is the country of China?
ANS. ASIA

What is the name of the Capital city in China?
ANS. BEIJING

What is the official name of the Chinese Govt. on China's mainland?
ANS. THE PEOPLES' REPUBLIC OF CHINA

What is the name of the island off the Chinese mainland? ANS. TAIWAN

Name the capital city of The Republic of China.
ANS. TAIPEI

Name the document that proves you belong to a country? ANS. PASSPORT

Name the document that allows you to visit another country?
ANS. VISA

What means of transportation is mostly used by by the Chinese people?
ANS. BICYCLE

How old is the Chinese Calendar?
ANS. THOUSANDS OF YEARS

How many animals symbols are used in the the Chinese calendar?
ANS. 12

What is the most important work job in China?
ANS. FARMING

80% of the people in China work as ________?
ANS. FARMERS

What is the main food eaten in southern China?
ANS. RICE

Name the main food eaten in Northern China.
ANS. NOODLES

What is the favorite drink of the Chinese people?
ANS. TEA

What new food item in China is becoming a popular dessert?
ANS. ICE CREAM

Name the food group in which nuts and eggs belong to?
ANS. MEAT

What is the name of long, thin sticks used for eating?
ANS. CHOP STICKS

What are the total number of food groups?
ANS. 4

What is the name of the writing system used by the Chinese people?
ANS. CHARACTERS

Name one other language studied by Chinese students?
ANS. ENGLISH OR RUSSIAN

Name the Chinese festival when children often dress in scarry costumes and have a parade?
ANS. THE LANTERN FESTIVAL

What is the name of the Chinese festival that stresses family reunions?
ANS. THE DRAGON BOAT FESTIVAL

Name the closest American city where a large number of Chinese-American people live?
ANS. BOSTON/NEW YORK/SAN FRANCISCO

What is the name of Chinese people, who are American citizens, living here in the United States?
ANS. CHINESE-AMERICAN

What is the name of a very long wall in China, that can be seen from outer space?
ANS. THE GREAT WALL OF CHINA

Approximately how many thousand miles long is the Great Wall of China?
ANS. OVER 2 THOUSAND MILES

What is the name of the large statue of a lady in New York City Harbor?
ANS. THE STATUE OF LIBERTY

Approximately how many feet high is the Statue of liberty from the bottom of the sandals to the top of the torch?
ANS. 151 FEET

What is the Great Wall of China made of?
ANS. ROCKS AND DIRT

Which city is closer to the Great Wall of China, Beijing or Shanghai?

ANS. BEIJING

What is another name for currency?
ANS. MONEY

Name the currency of the Peoples' Republic.
ANS. RENMINBI

What is the national language of China?
ANS. MANDARIN

What is a note?
ANS. PAPER MONEY

D. EXTENDED ACTIVITY:

Game: 'Jeopardy', may be used by giving the above questions in catorgories.

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OCT 10 1991

The Voyages of Zheng He:
China's 15th Century Navigator

Cherryl Sage
1991 Fulbright Summer Seminar Abroad
People's Republic of China, Hong Kong, Taiwan

INTRODUCTION: While the European "Age of Exploration" was still in its infancy, Chinese explorer, Zheng He, was sailing the Indian and Pacific Oceans on voyages of discovery and diplomacy. Introducing students to voyages of Zheng He during a Western Civilization unit on the "Age of Exploration" will provide teachers with an opportunity to connect similar events from two different cultures, and it will provide students with an opportunity to recognize the Chinese contributions to the European voyages of discovery.

OBJECTIVES: The students will be able to
- identify Zheng He including the dates of his voyages in relation to the European "Age of Discovery."
- describe the significance of Zheng He's voyages to China.
- name and describe the significance of three naval advances found on Chinese vessels that were later adapted by Europeans.

GRADE LEVEL: This unit is designed to be taught during the European history topic the "Age of Discovery" for students in grades 5-8.

TIME: Four class periods are needed to complete this entire project. In an abbreviated form this unit may taught in one class period or it may be used as an enrichment activity for a small group of student.

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ZHENG HE: Background Information

On June 6, 1982, CHINA DAILY, the English language newspaper published in China, printed the following article on Zheng He.

After reading the article answer the following questions:

1. How did Zheng He become interested in sailing?
2. How did Zheng He, who was not an aristocrat, gain the backing of the court for his explorations?
3. What was the purpose of Zheng He's voyages according to this article?
4. How did the natives of the countries Zheng He visited feel about this Chinese explorer?

CHALLENGE: Find the answer to these questions for the European explorer Christopher Columbus? Make a chart which compares the two explorers.

Ming dynasty

Seven perilous voyages of navigator Zheng

by Qing Xianyou

In 1405, about 90 years before Christopher Columbus (c. 1451-1506) discovered the American continents, Chinese navigator Zheng He of the Ming dynasty set out with a Chinese fleet on the first of seven great voyages of exploration. In the next 28 years, his travels would take him to 31 countries in Southeast Asia, west Asia and east Africa and open a new era in trade and cultural relations. Even today the people of the countries he visited, especially Chinese residing there, recall his exploits.

Zheng He Park

Zheng He was born in Kunyang, Yunnan province, south of Lake Dianchi. In memory of this great navigator, people of this small town three years ago refurbished Yueshan Hill, which had been neglected for many years, and built Zheng He Park. Located on the Yueshan Hill on the south bank of Lake Dianchi, it contains Zhang He's memorial pavilion and hall and his father's tomb.

Covering 17 hectares, the park is blanketed with green grass dotted with colorful flowers. Pines, cypresses and fruit trees flourish everywhere. From the top of the hill one can admire the natural beauty of the lake and surrounding mountains. A hexagon-shaped pavilion built in memory of Zheng He stands on the lawn. Near it is the Palace of the Jade Emperor which is over a hundred years old and was in an extremely dilapidated state until rebuilding started in 1978. After work is completed in 1982 it will be used as the memorial hall of Zheng He.

A pavilon overlooking Lake Dianchi will be built in the park soon.

Life story

As most of Zheng He's family have left the area, it is difficult to find records of Zheng He's early life in Kunyang. Jingning county has now organized the collection of materials about his life, and many researchers have come from all over the country for the same purpose. Liu Jiwu, 52-year-old vice-head of Jingning No. 25 Middle School, has compiled voluminous notes.

Zheng He, born Ma Sanbao, was from a poor family of Hui nationality. Both grandfather and father were Muslims who had sailed to Mecca on pilgrimage despite the hazards of the long sea voyage. These journeys aroused Sanbao's curiosity about the sea. At age 12 he was selected to serve in the palace of the Duke of Yan, Zhu Di, in Beijing. Some years later Zhu Di overthrew Emperor Minghui and proclaimed himself Emperor Cheng Zu. Under his rule Sanbao was promoted to the position of imperial eunuch and given the honorary name of Zheng because he had distinguished himself on the battlefield.

To develop the Chinese economy and trade with foreign countries, Emperor Cheng Zu asked Zheng to lead seven (eight, according to some historians) sea expeditions. The largest of these comprised some 27,000 people including technicians, sailors, interpreters, doctors, carpenters and merchants in over 60 large and more than 100 smaller vessels.

Zheng He also commanded a number of troops whom he several times led against marauding pirates, thus earning the gratitude of the local people in many countries. The fleet was welcomed everywhere. Chinese goods such as silk, artifacts of procelain, iron, copper, gold and silver as well as rare birds and animals were traded for precious stones, pearls, spices, ivory and dyestuffs.

Zheng He's expeditions not only developed navigation and geographical knowledge, and expanded China's trade with foreign countries, but also promoted international cultural and economic exchanges. Many countries, after Zheng He's visits to them, sent ambassadors to China in return, thus establishing friendly relations and trade with China.

In memory of Sanbao

In the countries visited by Zheng He, especially in southeast Asia, stories about the great navigator are still told today. Named after him are Sanbao Harbor, Sanbao Pagoda, and Sanbao Temple in Thailand. In a temple near Bangkok there is a statue of Zheng He, and local people burn incense there in his honour. In Malaysia there is a Sanbao Town and Sanbao Well. In Indonesia there is Sanbao Long. It is said that Zheng He came here on the thirtieth day of the sixth lunar month, and people of Chinese descent living here come to Dajue Temple to pay their respects to him every year on this day.

One story still told among the overseas Chinese is that on each trip Zheng He would carry with him two things, big white gourds and mud dug from Beijing wells. The gourds were used to hold water on the journey, and since they could float, could also be used as life preservers in case of shipwreck. Wherever his fleet arrived, he would have Beijing mud put in local wells as a reminder of home and, he believed, to help his crew become accustomed to strange conditions more quickly. Many long-time Chinese residents in Thailand still have the habit of bringing home well mud with them on trips.

Valuable data

Zheng He recorded each of his voyages in great detail and created a set of 24 navigation maps, printed as *Zheng He's Navigation Maps*. Sailing directions, distances, harbors where the fleet anchored, and the distribution of shoals and submerged reefs were all described. These are China's first maps of ocean geography, and are surprisingly accurate compared to modern maps developed with much more sophisticated instruments. They were incorporated into *Selected Works on the Art of War* by Mao Yuanyi, a great writer of the Ming dynasty. Ma Huan, Fei Xin and Gong Zhen, who accompanied the fleet, wrote books describing social customs and life in the countries they had visited.

Hometown revival

Zheng He's hometown, Kunyang, has a history of over a thousand years. A poor hilly town before liberation, it had only a single road one kilometre long, dirty and full of potholes, and with polluted water flowing everywhere. Life was very hard for the people. Now new buildings stand row upon row from the foot of the hill to the top. The north end of the town is a business centre, and at the west end is a water purification plant. Just outside the town are chemical fertilizer plants, a tire plant and other small and medium-sized enterprises. Output value of industry in 1981 was nine times the 1949 figure; 1981 grain output was double that of 1949. Railroads, highways and lake boats link this small ancient town with other parts of China.

Recently, Zheng He's image has appeared on stage in the play "Zheng He Sails to the Western Oceans".

— from China Reconstructs

MORE REASONS....
(Source: The Genius that was China)

Find the underlined words in an encyclopedia or dictionary and then explain in your own words the reasons for Zheng He's explorations.

"There were two significant aspects of Zheng He's voyages for the Ming government:

they were to represent the emperor of the Middle Kingdom (China) to the tributary states of Southeast Asia in order to bring previously unknown kingdoms into the appropriate relationship with the source of all civilization (China)
and they were to collect tributes of pepper and sapanwood, and exotic plants and animals in exchange for gifts of silk and porcelain."

THE SEVEN VOYAGES OF ZHENG HE

Materials: A world map, a geographical dictionary or a set of encyclopedias.

Goal: The students will be able to describe the geographical area explored by Zheng He's.

Procedure: Using a world map locate the ports that Zheng He visited during his voyages.

Voyage 1 (1405-1408): The purpose of this voyage was to extend Chinese influence in the Indian Ocean and South Sea. Zhen He took with him 317 ships and 27,870 men. The ports visited included:

- Philippine Islands
- Java
- Brunei (a sultantate located in the NE section of Borneo
- Java
- Sumatra
- India
- Ceylon, now called Sri Lanka

Voyage 2 (1408-1411): Zheng He's fleet at least reached Ceylon. We know this because Chinese histories indicate that when Zheng He returned to China after this voyage he brought the King of Ceylon to Peking as a punishment for failing to show proper respect to the messengers from the Chinese emperor also known as the"Son of Heaven."

Voyages 3, 4, 5, 6 (1413-1424): Zheng He undertook trading expeditions to the Malayasian countries.

Voyage 7 (1431-1434): On this final voyage Zheng He sailed to the Persian Gulf. He visited the Red Sea port of Jedda and sailed along the African coast as far as Malindi.

Source: Marshall Cavendish Illustrated Encyclopedia of Discovery and Exploration, North Belmore, NY: Marshall Cavendish, 1990.

THE TREASURE SHIPS OF ZHENG HE

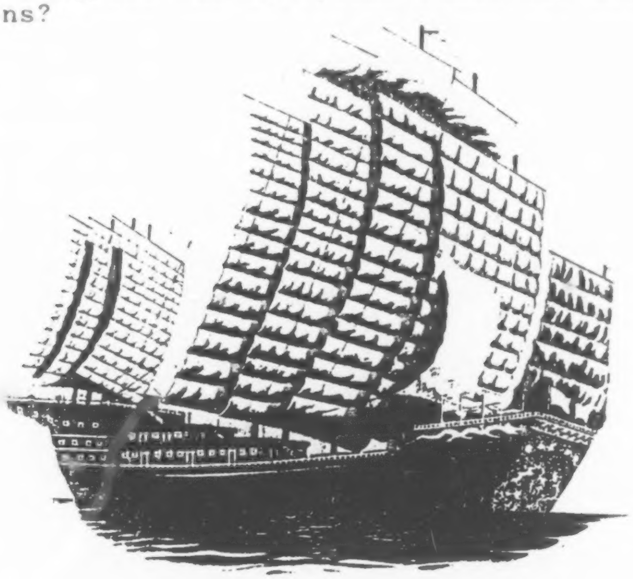
(Source: The Genius that was China)

Goal: Students will be able to explain the nautical advances found in the ships that Zheng He sailed.

Procedure: In the paragraph following locate 3 important characteristics of the Chinese ships. Explain the significance of each of these features.

"These fleets of Chinese junks that traversed the Indian and Pacific Oceans in the thirteenth century were equipped with watertight bulkheads, stern-post rudders and compasses.They were manned by sailors with a knowledge of navigation by the stars, and were far advanced in size to any ships built in Europe..."

CHALLENGE: Some historians believe that Europeans learned how to improve their sailing ships from the Chinese. If this is true, how do you suppose the Europeans found out about these nautical innovations?



"The ships which sailed the southern seas and south of it, are like houses. When their sails are spread they are like great clouds in the sky. Their rudders are several tens of feet long. A single ship carries several hundred men and has in the stores a year's supply of grain. Pigs are fed and grain fermented on board." Zhou Chufei, 1178
(In contrast, any of Columbus' three ships would fit into a tennis court and would hold 30 sailors.)

OCT 16 1991

The History of Education in the People's Republic of China

Katherine Sid
1991 Fulbright Summer
Seminar Abroad
China In Transition And Transformatio

INTRODUCTION

Over the last fifty years, China's economy has gone from capitalist to socialist and now to market socialism. The political climate has also changed at least as much with alternating cycles of conservatism and liberalism punctuated by traumatic events such as the Great Leap Forward of the late 50's, the Cultural Revolution of the late 60's and most recently Tiananmen Square in 1989. Trends in the educational system closely parallel changes in the political and economic climate. To view classroom education in China separate from these events is to miss the motivating force behind these educational trends.

To a greater degree than in the United States, education in China serves the policy goals of the central government. The perceived need to modernized agriculture, national defense, industry, science and technology (the "Four Modernizations") by producing many highly trained technical experts led to the development, in the 50's, as in many less developed countries, of an educational system designed to reward the academically competent and weed out the less academically fit.

The perceived need, in the 60's, to create an egalitarian society by class struggle against the descendants of "middle class" and "bad class" persons (landlords, capitalists, shopkeepers in pre-1949 China), to create an ideal socialist citizen with proletarian and peasant virtues, the need to continuously inspire revolutionary class struggle in the people led to the Cultural Revolution. The consequences were opposite to the aims of the 50's. Instead of creating experts and technocrats, the leadership deemphasized grades and academic achievement to create a more egalitarian school system. What they got was chaos and a virtual halt to classroom education for several years. The bitterness created by class struggle between those of "middle class" or "bad class" origin and those of revolutionary or proletarian origin still lingers today in a multiple generation gap between the skills, education and ideals of those schooled in the 50's and early 60's vs. those "schooled" during the Cultural Revolution vs. those schooled in the late 70's and 80's.

The contest between modernization and egalitarianism (between economics and politics) as the driving force behind educational change is now decidedly swung towards modernization. Especially since the opening of China to Western technology, visitors and even culture and ideals, Chinese students feel the allure of money and new ideas like democracy. They feel the contradictions of a political rhetoric that seeks Western technology yet warns of the shortcomings of Western culture and ideals. With the declining emphasis on the virtues of socialism since Mao's death in 1976, education has sometimes, ironically, steered political policy. Both anti-government student protests of 1979 and 1989 shaped government economic and political policy.

OBJECTIVES

The purpose of this project is to have students explore and analyze the links between educational, political and economic policy in the People's Republic of China (PRC). The structure of an educational system is closely related to the particular socio-political-economic setting in which it has been developed and in which it operates. The project is designed to increase students' awareness of basic issues relating to the role of education in a society, and to broaden and enrich their understanding and knowledge of that society. In this unit, students will acquire specific historical information on the educational system of the PRC.

Students will try to answer questions such as: To what extent did the leadership of the PRC use education as a tool to further economic and societal goals? Did they succeed? How did policies change with time? Did certain regions or classes of people benefit more or less than others? Students can contrast China's educational experience with theory and practice in the West, e.g. educators like Horace Mann and John Dewey.

What were the changes in curriculum, administrative procedures, attitudes of teachers towards students and students toward teachers?

What were the effects of fluctuating policy on graduates' goals and aspirations? How did these varying influences contributes to a contemporary generation gap? What were the varying contributions of the farm and workplace towards formal education? What is formal education in China now compared to Confucian ideals?

Finally, how relevant is a study of Chinese education to American education? Are there spoken or unspoken goals and aims the government or the educational system seeks to instill in young Americans? What are the means used to instill these goals? Is education in America tilted toward education for all or does it select an educated elite to be tomorrow's leaders in government, business and science?

GRADE LEVEL

This project is designed for high school students in global history studies or Asian studies or government studies or political science studies courses.

STRATEGIES AND PROCEDURES

Divide students into two sections with each section taking a slightly different perspective on education. Section A will have a historical/political emphasis. The history of education is studied as part of China's history and politics. Section B looks in more detail at what students experience, what they are taught. Alternately, parts of both sections could be combined.

Section A1--Pre-1949 education

Lead into a discussion of education with a general historical survey of China. Note that through much of the past 2500 years Confucian thought was the cornerstone of state ideology. Confucius taught that the individual, family and the state were bound by a code of moral obligations. Less a religion than a humanistic philosophy, Confucius' teachings became part of the education of imperial scholars who in turn aided the emperor in governing the state. This education system was the education system in China. So the sole role of education was to select qualified administrators who, imbued with years of learning Confucian philosophy , would govern in a humanistic way.

Choosing scholars was a highly selective process. Implicit is the idea that some are more talented than others and that the state is best served by choosing the most talented.

The learning process itself relied heavily on memorization of the classics.

After the establishment of the Chinese Republic in 1912, China created an educational system from American, Japanese and European models. For example, China adopted a 6 year + 3 year + 3 year + college program with each higher level accomodating fewer and fewer students. The curriculum was generally college preparatory in nature covering science, art, music, language and math.

Section A2--Post-1949 education

Following the revolution, Mao consolidated the cadres into a potent force for reorganizing and reeducating the peasants and proletariat. By the mid 50's agriculture was commune based and the economy was a command production type similar to where the Soviets were in the 1930's. Likewise, the education system was geared to producing technical experts and towards universal primary education (eventually). The Chinese however put much higher emphasis on one's class origin (peasant, proletariat, revolutionary cadre, middle class, intelligentsia, capitalist) and participation in political indoctrination classes. (After

Mao's death the class system was greatly deemphasized). Until Mao's death in 1976, the balance between teaching politics vs. teaching knowledge would reflect the struggle between the leftists' desire to use education as a liberating tool for egalitarianism (or more often, as weapon to redress past perceived class based subjugation) and the conservatives' desire to produce a modern industrial state out of a rural/agricultural economy.

The Pendulum Swings

Leftist dominate	Conservatives dominate
1958-60 (Great Leap Forward)	1950's (Heavy industrial development)
1966-76 (Cultural Revolution)	1976-91 (Deng)
Political education over knowledge education	Knowledge (especially science and technology)
Students' class background important	Background less important
Egalitarian grading	Academic criteria important
No key schools	Key schools
Practice over theory	More theory
Identical education for all	Vocational emphasis for many
Physical labor (farm, factory) imbues everyone with proletarian virtues	Less work, more study
Develop own technology	Adapt Western technology
Love of state sufficient motive for study	Academic competition needed for study motive
All men created equal	Talent exists more in some and should be nurtured

Students might contrast classical Chinese and modern Chinese educational goals. How does education serve the state? What about classical Western liberal education--similarities, differences?

Section B

There are 93,000 secondary schools with roughly 50,000,000 students. About 80% of the students are located in rural areas. There are 821,000 primary schools in China with 140,000,000 pupils. 90% of them are in rural areas. On average there are 600 to 1200 students in a secondary school and 80 to 800 pupils in an elementary school. Average age to enter school is 6½ to 7. Chinese students attend 6 years of primary school then 3 years of junior high school. Alternately, five years of elementary school is combined with four years of junior high school.

After completing this nine year compulsory education, some students will enter three year senior high schools in oreder to try to get into colleges. Others will continue their education in vocational or technical schools, then obtain jobs when they graduate.

The entrance examination for entering key high schools is highly competitive. (Key schools have the best equipment, teachers and students). To enter the universities and colleges, exams are even more intense. In the whole country, only 10% of senior high school graduates can get into colleges. What happens to those who fail college entrance exams yet do not have the vocational background to get a factory job? If the economy is vibrant, they are absorbed into the labor force. If not vibrant, they used to be sent to farms or live with parents while waiting for work. In recent years, some have gone into private business (very lucrative but low status).

About half of China's senior high schools are on a pre-college track and the other half are vocational schools. Considering the small percentage who make it to college, should more emphasis be put on vocational education? Is the existence of key schools egalitarian? Should ther be key schools? Considering that China is still 80% rural and the population mostly non-mobile, is the emphasis on urban education fair? Is it practical? Cost effective?

There is a very serious teacher shortage. About one-third of the teachers have not completed college and some just finished the grade they are teaching. This is especially true in the rural areas. Nonetheless, it is often China's best college graduates who end up as teachers. There is also much in-service training and a conscious effort to upgrade the status of teachers. (Teachers and administrators were sometimes beaten by students during the Cultural Revolution). Also, the quality of education is often high despite shortage of materials. Lessons are often coherent, practical, imaginative and group oriented. Contrast this with education in the United States. What is the status of teachers here? Are lessons structured similarly? What is the priority of education in this country? Curriculum is more tightly focused in China and uniform throughout provinces. Contrast the benefits of teaching a uniform curriculum as in China with courses that differ from school to school as in the U.S. Should U.S. schools emulate China's group learning? Should time be devoted to paramilitary training, outdoor activities, social training (e.g. street cleaning), factory or farm work, i.e. practical experience as in China? Is China's policy of teaching minorities in their own languages (bilingualism) as well as affirmative action likely to aid or hinder integration into Chinese society? Is integration or perhaps maintaining differences a desirable goal?

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D) Slides

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CONCLUSION

At the end of this unit students should have a grasp of how a larger societal and economic agenda can shape educational policy and as a result of that policy students can both aid or negate those goals.

A close look at China's educational system today shows contrast to U.S. schools. Can we learn from these differences?

FROM MAO TO NOW

CHINA IN TRANSITION AND CHANGE

A TEACHING UNIT

PREPARED BY ROBERT STELTON

FULBRIGHT IN CHINA, HONG KONG, AND TAIWAN

1991

October 1991

title 91

FROM MAO TO NOW:

China in Transition and Change

A teaching module researche and developed by Robert Stelton, Upper School Dean of Faculty and Social Studies Teacher, Morgan Park Academy, Chicago, Illinois.

Robert Stelton was a participant in the Fulbright Seminar in the People's Republic of China, Hong Kong, and the Republic of China, summer 1991.

This unit was prepared as partial completion for the summer seminar. The module was completed for classroom use of Robert Stelton and may not be copied without permission. Permission to duplicate articles in the reading section has not been requested nor granted.

October 1991

FROM MAO TO NOW:
China In Transition and Change

A teaching unit created by Robert Stelton to fulfill a requirement for participation in the 1991 Fulbright Summer Seminar in the Peoples Republic of China, Hong Kong, and the Republic of China.

Introduction:

The events taking place from 1989 through 1991 underscore the need for updated teaching materials. Clearly publishers are less able than ever before to keep up with expectations and demands. The department of education Fulbright programs provide an exceptional opportunity to fill such voids.

The need for updated teaching materials for China is obvious. Americans have shared distinct and peculiar interests in China since first encounters with the declining Ching dynasty, through the Chinese Revolution, domination by the Nationalists, and the aging Communist bureaucracy. There are as well American interests and concerns *vis-a-vis* Hong Kong and the Republic of China (Taiwan) and to a lesser extent Macao.

Regardless of American concerns, often predicated on humanitarian grounds--e.g. the Tiananmen Massacre of 1989, there is the real significance of the third largest nation, home of more than a billion people--more than a quarter of the world's population. Critics of American policy prior to reopening of formal relations in 1972 were correct in their assessment that the existence of China could not be ignored. This is not to judge either the appropriateness or timing of the policy.

To provide the learning/teaching unit with a center of gravity I have struck upon the continuing significance of Mao Zedong. Future events may dictate reconsideration of Mao as the pivotal point, but Mao seems to be a reasonable point of departure.

The basic text, Clark, James I., *China*. McDougal, Littell & Company, was selected to provide students with a survey of China's history. To cover five thousand years of history would be a difficult task even given the luxury of a full school year. The shorter text allows time for the additional readings and film viewing.

The course is designed to make maximum use of films available on video. The videography at the end of the unit presents a sampling of films on video that can be purchased or rented. There are numerous videos that can be substituted for the author's personal video, *Glimpses of China*.

Students are required to keep reading and film notes. A prècis for each film will be written. Notebooks will be collected at least twice during the course of the unit.

Course length was determined by the length of a marking period at Morgan Park Academy. *From Mao To Now* is a single unit course that is a part of a five unit introduction to non-western history.

RECOMMENDED GRADE/COURSE LEVEL:

Junior/Senior High School. Average and above average reading ability. The module can be used in

World History/World Cultures and Asian History courses.

From Mao To Now is structured to achieve a wide range of learning objectives. Knowledge objectives include enhanced and up-to-date understanding of contemporary China. The study of transition and change in China should provide the student with a better understanding of American policy visa vi China. Students may discover new insights into Chinese character.

There will be improved mastery of a number of social study skills including those relating to critical reading and interpretation. By working with recent press accounts and standard textbook accounts students should develop a better understanding of the constituents of the historical process. Specific writing assignments, i.e. prècis and library reports will aid in improving writing skills.

TIME REQUIRED:

-Five weeks, twenty-five class period.

TEACHING AND LEARNING MATERIALS:

Videocassettes: As Indicated
VCR and Video Monitor
Chalkboard
Bulletin Board
Reading Resource Packet
Textbook

VIDEOGRAPHY:

There is a videography at the end of the unit. The extensive caltalog of films on video tape provides a rich lode for the teacher to mine. Students can be encouraged to select individual films to view and to report on.

Evaluation

My own experience has been that it is unrealistic to expect most students to manage their homework and study assignments unless they are "threatened" by the inevitability of some testing. Shorter objective tests usually can keep them honest with themselves. Testing for isolated facts is unacceptable. Instead it is hoped that the student will gain an understanding of the sweep of history and especially events of the last century. Furthermore it is expected that students will also develop analytical skills and the ability to distinguish between factual and normative statements.

The real learning must take place within the student. A requirement to submit a carefully prepared prècis for each film viewed is essential. The final evaluation can be determined by a formal library or research paper. I require the paper to be created on a word processor. Instruction is usually necessary to help the student. Colette Daiute's book, *Writing & Computers*, is a useful guide to the use of the computer in writing. Work on the "research paper" should begin early in the project.

Unit Outline:

Mao's Inheritance
The Good Earth (4 class sessions)

China in Turmoil
The Last Emperor (4 class sessions)

Mao's China
Biography: Mao (1 class session)

Mao's Legacy
Breaking With Old Ideas (4 class sessions)
Hibiscus Town (4 class sessions)
Yellow Earth (3 class sessions)

FIRST WEEK: Mao's Inheritance

Films:
The Heart of the Dragon: Remembering
Glimpses of China
The Good Earth

Readings:
"Report From A Chinese Village"
"Rickshaw"
"The Good Earth"

Day 1: Introduction to the unit. The text book is reviewed. Class is advised that the course will make extensive use ofis videos. The book provides an outline of the history. Short lectures and readings augment the text. Students are provided with a reading resource unit, selections from many of the books and pamphlets in the bibliography. The bulletin board must be an integral part of the unit. Require students to bring articles to class for posting on the bulletin board. A grade can be a motivational force. Before posting the article students should make a brief presentation or introduction of the article to the class. Time is allowed during the first period to show the video, *Glimpses of China*. Before the period ends they are given the homework assignment, reading in the *China*, text, Chapter 1 and that their précis for *Glimpse of China* will be due on day 3.

Day 2: After allowing time for bulletin board presentations (have one ready--in case) begin the session with students writing several sentences about the previous night's reading. A good topic, What is the most surprising thing about the reading? Spend approximately ten minutes discussing the reading in terms of the student's conclusions. Before presenting the next video explain what a precis is. Begin viewing of *The Heart of the Dragon: Remembering*.

Assignment for Day 3, *China,* text, Chapter 2.

Day 3: Begin the class session with bulletin board presentations. After having one or two prècis read have students comment. Next collect *Glimpse of China* prècis. *China,* text, Chapter 3. Complete showing of *Remembering.* Before end of the period give assignment for the next day, *China,* Chapter 3. Prècis for *Remembering* is due on day 1 of week 2.

Day 4: Begin class session with posting of bulletin board items. Begin the session by discussing the next day's homework. *China,* text, Chapter 4 and reading in packet, "Rickshaw" for the seminar session on Day 5. In addition to the textbook assignment have students bring in one or more topics for their research paper. At this time it may be essential to explain the thesis. Write on the chalkboard or overhead projector:

> **The "great proletarian cultural revolution" was necessary for the permanent success of China's communist revolution.**

Insist that the thesis or theses be typewritten, or preferably computer generated and printed, and submitted on a full 8 1/2 x 11 sheet. The theses can be read, commented on, and approved before being returned to the student.

Day 5: Begin session with bulletin board posting. Announce homework assignments for day 1, week 2, *China,* text, Chapter 5. Have students arrange chairs or desks in a circle for the seminar. The topic is "Rickshaw."

SECOND WEEK: China In Turmoil

Films:

- *The Last Emperor*
- *Battle of China*
- *The Yellow Earth*

Readings:

- "A Meeting With Mao"
- "Three Poems By Mao"
- "In Memory of Norman Bethune"
- "My Brother: Communist Martyr Qin Jiajun

Day 1: Begin session with bulletin board posting. Return thesis proposals. Indicate on the proposals changes that are necessary. Announce homework assignment for the next day, *China,* Chapter 6. Students are also advised that the *Remembering* prècis is due week 2, day 3. Begin showing of *The Last Emperor.*

Day 2: Begin session with bulletin board posting. Make homework assignment for the next day, *China,* Chapter 7. Continue showing of *The Last Emperor.*

Day 3: After bulletin board posting, collect *Remembering* prècis. Announce homework assignment *China,* Chapter 8 and that prècis will be due on week 2, day 5. Complete showing of *The Last Emperor.*

Day 4: After bulletin board posting advise students that notebooks will be collected on week 2, day 5. Homework assignments are *China*, Chapter 9. Balance of the period is to be used to read the week's outside reading asignments, i. e., "A Meeting With Mao," etc. These readings wil' form the core of the day 5 seminar.

Day 5: After bulletin board posting co.lect *The Last Emperor* prècis then advise students of the next day's homework assignment, *China*, Chapter 10. Balance of the period is to be spent on the seminar.

THIRD WEEK: Mao's China

Films:

The Biography of Mao
Breaking With Old Ideas

Readings:

"Quotations From Chairman Mao Tsetung"
"Cultural Revolution"
"Class Struggle Under Socialism"
"Fanshen"
"Beyond The Chinese Shadow Play"
"The Family"

Day 1: Begin period with bulletin board posting. Advise students that they will participate in a simulation, "Settling Accounts," on day 5. *China*, Chapter 11. Begin showing the video, *The Biography of Mao*.

Day 2: Begin period with bulletin board posting. After making the announcement for the next day's homework assignment, *China*, Chapter 12. Complete showing of *Mao* and remind the class that the *Mao* prècis is due on day 4 of week 3.

Day 3: After bulletin board posting announce the next days assignment, *China*, Chapter 13. The rest of the period is to be used for the showing of *Breaking With Old Ideas*.

Day 4: After bulletin board posting review the activity for the next day, the struggle meeting. Reading completes the text, *China*, Chapter 14 and "The Family: Part II Women." Balance of period, complete showing *Breaking With Old Ideas*.

Day 5: The struggle meeting. Selected students will have read the script and the assignment. The class is to be divided into two parts: the characters and the peasants. The peasants will not know the script and will be advised to act spontaneously--their actions unknown and unanticipated by the caste of characters.

FOURTH WEEK: Mao's Legacy

Films:

Hibiscus Town

Readings:

"A Small Town Called Hibiscus"
"To Rebel Is Justified"
"One Step Forward Two Steps Back"
"Fullness And The Void"
"To Get Rich Is Glorious"
"Connections"

Day 1: Prècis for *Breaking With Old Ideas* is due. Students are to meet in the library to begin their work on their research project. Students are required to develop a thesis and write a formal research paper that will be due on the first day of the sixth week. Possible themes:

What is the future of capitalist roaders in China?
Is there a future for Chinese democracy?
China after the funerals, what happens after the passing of the old men?

The three items are suggestions. Students may select and develop their own topics. Papers must present their paper in either the MLA or Author Date Style. Final draft must be computer generated and a computer printout. There is no homework for the rest of the week except for the work on their research project. First page of paper is due day 3 of week 4. Final draft is due day 1 of week 5.

Day 2: Have students post any articles, because of work on research project there will be a lessening off of contributions. Begin showing of *A Small Town Called Hibiscus*.

Day 3: After posting of bulletin board articles collect first page of paper and continue showing of *Hibiscus*. Prècis of *Hibiscus* is due on day 5, week 4.

Day 4: Post bulletin board articles and complete showing of *Hibiscus*.

Day 5: Bulletin Board Contributions.Return first page and review research paper project.

FIFTH WEEK: What's Next?

Day 1 Bulletin Board Contributions. Collect research projects.

Day 2: Bulletin Board Contributions. Using the chalkboard introduce the diagram that discusses change.

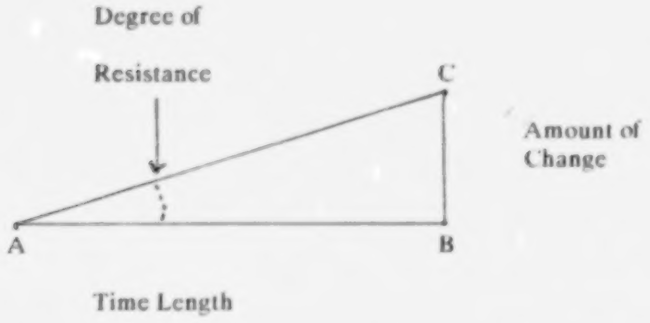
Sources of Change > Obstacles to Change > Resultant Change

Draw upon students to create scenarios.

Day 3: Bulletin Board Contributions. Continuing the problem of change use triangles to illustrate change. Students can be shown the three components of change:

1. Line AB, *length of time allowed for completion* social change.
2. Line BC, *amount of change* being proposed or imposed.
3. Angle CAB, *resistance to change*--the bigger the angle the greater the resistance.

Diagram of Resistance



Students are to begin work on a triangle *after* they have created a scenario for change. The can begin the project in class which is to be completed as a homework assignment.

Day 4: Have volunteers read their scenario and then illustrate on the chalkboard. Three or four students can make a presentation. The balance of the period can be spent in discussion.

Day 5: Return research projects, discussion of the individual papers

END OF UNIT

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*China: A Class By Itself.** 52 min. 1972.
An NBC news special. Two months of filming, what happened during the cultural revolution, the new course of Teng Hsiao-Ping.

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*China: A Revolution Revisited.** 80 min. 1971.
Traces events in China from the fall of the Manchu Dynasty to the ouster of Chiang Kai-shek to Taiwan in 1949.

*China Since Mao.** 22 min. 1987.
Social. economic, and political changes since the death of Mao.

*China's Changing Face.** 28 min. 1987.
Problems encountered by an entrepreneur in introducing capitalism from government and ancient tradition.

*The Chinese Way of Life.** 24 min. 1987.
Survey of China's cultural heritage. Fifty-six cultures, community life, and social customs.

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Robert Stelton's short video made during his participation as a 1991 Fulbright participant in China.

The Good Earth. 138 min. 1937.
The story begins before the Chinese Revolution of 1911 portraying, if somewhat unrealistically, peasant's life. Valuable itself as a historical document.

The Heart of the Dragon: Remembering. 55 min.
An engaging history of Modern China. Part of the larger series.

Hibiscus Town. 126 min.
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*Available for rental from the University of Illinois, Urbana, University Film Video Center, Video Rental Collection.

#Available for rental from the University of Indiana, Bloomington, Indiana, Audio Visual Center.

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A RESOURCE BOOK

FOR A TEACHING UNIT

FROM MAO TO NOW

CHINA IN TRANSITION AND CHANGE

PREPARED BY ROBERT STELTON
FULBRIGHT IN CHINA, HONG KONG, AND TAIWAN
1991

Resource Packet For Teaching Unit:

From Mao To Now

Table of Contents

Mao's Inheritance

Report From A Chinese Village	Jan Myrdal
Rickshaw	Lao She
The Good Earth	Pearl Buck

China In Turmoil

A Meeting With Mao	Edgar Snow
Three Poems by Mao	Mao Tsetung
In Memory of Norman Bethune	Mao Tsetung
My Brother: Communist Martyr Qin Jiajun	Frank Ching

Mao's China

Quotations From Chairman Mao Tsetung	Mao Tsetung
Cultural Revolution	(U of M)
Class Struggle Under Socialism	William Hinton
A Small Town Called Hibiscus	Gua Hua
Fanshen	William Hinton
Beyond The Chinese Shadow Play	Fox Butterfield
Lei Feng	Deirdre Hunter

Mao's Legacy

To Rebel Is Justified	
One Step Forward Two Steps Back	William Hinton
Fullness And The Void	Stephen Mosher
To Get Rich Is Glorious	Orville Schell
Connections	Zheng Yefu

Appendix

Appendix A: The Prècis
The Setting of the Struggle Meeting
Settling Accounts

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CHAPTER ONE

THE PERSON we want to introduce is Hsiang Tzu, not Camel Hsiang Tzu, because "Camel" is only a nickname. We'll just say Hsiang Tzu for now, having indicated that there is a connection between Camel and Hsiang Tzu.

The rickshaw men in Peking form several groups. Those who are young and strong and springy of leg rent good-looking rickshaws and work all day. They take their rickshaws out when they feel like it and quit when they feel like it. They begin their day by going to wait at rickshaw stands or the residences of the wealthy. They specialize in waiting for a customer who wants a fast trip. They might get a dollar or two just like that if it's a good job. Having struck it rich they might take the rest of the day off. It doesn't matter to them—if they haven't made a deal on how much rent they'll have to pay to the rickshaw agency. The members of this band of brothers generally have two hopes: either to be hired full time, or to buy a rickshaw. In the latter case it doesn't make much difference if they work for a family full time or get their fares in the streets; the rickshaw is their own.

Compare the first group to all those who are older, or to all those who, due to their physical condition, are lacking in vigor when they run, or to all those who, because of their families, do not dare waste one day. Most of these men pull almost new rickshaws. Man and rickshaw look equally good so these men can maintain the proper dignity when the time comes to ask for the fare. The men in this group work either all day or on the late afternoon and evening shift. Those who work late, from four P.M. to dawn, do so because they have the stamina for it. They don't care if it is winter or summer. Of course it takes a lot more attentiveness and skill to work at night than in the daytime; naturally you earn somewhat more money.

It is not easy for those who are over forty and under twenty to find

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a place in these two groups. Their rickshaws are rickety and they dare not work the late shift. All they can do is start out very early, hoping they can earn the rickshaw rental and their expenses for one day between dawn and three or four in the afternoon. Their rickshaws are rickety and they run very slowly. They work long hours on the road and come out short on fares. They are the ones who haul goods at the melon market, fruit market, and vegetable market. They don't make much but there's no need to run fast either.

Very few of those under twenty—and some start work at eleven or twelve—become handsome rickshaw men when older. It is very difficult for them to grow up healthy and strong because of the deprivations they suffer as children. They may pull a rickshaw all their lives but pulling a rickshaw never gets them anywhere. Some of those over forty have been pulling rickshaws for only eight or ten years. They begin to slow down as their muscles deteriorate. Eventually they realize that they'll take a tumble and die in the street sooner or later. Their methods, charging all that the traffic will bear and making short trips look like long ones, are quite enough to bring their past glory to mind and make them snort with contempt at the younger generation. But past glory can scarcely diminish the gloom of the future and for that reason they often sigh a little when they mop their brows. When compared to others among their contemporaries, however, they don't seem to have suffered much. They never expected to have anything to do with pulling rickshaws. But when faced with a choice between living and dying, they'd had to grab the shafts of a rickshaw. They were fired clerks or dismissed policemen, small-time merchants who had lost their capital, or workmen who had lost their jobs. When the time came when they had nothing left to sell or pawn, they gritted their teeth, held back their tears, and set out on this death-bound road. Their best years are already gone and now the poor food they eat becomes the blood and sweat that drips on the pavement. They have no strength, no experience, and no friends. Even among their coworkers they are alone. They pull the most broken-down rickshaws. There's no telling how many flats they get in a day. They'll get a fare and then beg for "understanding and pardon." Fifteen cents is a large fee but they want a tip, too.

Besides these groups, there is yet another one composed of those distinguished by background or knowledge. Those born in Hsi Yuan and Hai Tien, west of the city, naturally find it advantageous to work the

Western Hills or the Ch'ing Hua and Yen Ching University routes. Similarly, those born north of the An Ting Gate make trips to Pei Yuan and Ching Ho. Those born south of the Yung Ting Gate go to Nan Yuan. They are the long-haul men. They refuse to take short-run customers because wearing yourself out on little three or five cent trips isn't worth it. But they yield to the prowess of the pullers in the Legation Quarter. These specialists in foreign trade run from the quarter to the Jade Foundation Mountain, the Summer Palace, or the Western Hills in one trip. But stamina is not what matters. The reason all the other rickshaw men cannot compete for the foreign trade is because these "eaters of foreign food" have a smattering of exotic knowledge. They have picked up some foreign words. These fellows understand when British or French soldiers say "Longevity Mountain" or "Summer Palace" or mispronounce *pa ta hu t'ung* (the red light district). They know a few foreign words and do not pass what they know along to others. Their running style is also peculiar to them. They run at a moderate pace with their heads down and eyes fixed straight ahead while keeping to one side of the road. They have an air of superiority, of not being at odds with the world, about them. Because they work for foreigners, they can do without vests with numbers on them so passengers can hail them. Regulation dress for them is a long-sleeved white jacket and white or black trousers with full legs tied tightly with white cords around the ankles. They wear very thick-soled black cloth shoes and have a smooth clean appearance. Other rickshaw men don't argue over resting places or challenge them to races when they see these clothes. These fellows seem to be engaged in another occupation.

And with this simple analysis we can, we hope, be just as precise when talking about Hsiang Tzu and his position as we are when describing the location of a certain bolt in a machine. Hsiang Tzu, before the events which produced the nickname "Camel," was a comparatively independent rickshaw man. That is to say, he belonged to that group made up of the young and strong who also owned their own rickshaws. His rickshaw, his life, everything was in his own hands. He was a top-ranking rickshaw man.

Becoming independent was not a simple matter at all. It took one year, two years, at least three or four years, and one drop of sweat, two drops of sweat, who knows how many millions of drops of sweat, until the struggle produced a rickshaw. By gritting his teeth through wind and rain, depriving himself of good food and good tea, he finally saved enough for that rickshaw. That rickshaw was the total result, the entire reward, of all his struggle and suffering. It was the equivalent of the campaign medals worn by a soldier who has gone through a hundred battles.

When Hsiang Tzu rented someone else's rickshaw he ran from dawn till dark, from east to west, from south to north. He had no say in the matter. He was like a top someone else was spinning. But in the midst of all this twirling his eyes certainly had no spots before them nor was his mind confused. His thoughts were fixed on that distant rickshaw, the rickshaw that would make him free and independent, the rickshaw that would be like his own hands and feet. He would no longer have to put up with the bad temper of rickshaw agency owners or be hypocritically polite to others when he had his own rickshaw. With his own strength and his own rickshaw, he would have something to eat when he opened his eyes in the morning.

He did not fear hardship and had none of the bad habits of the other rickshaw men, habits which all of them could understand and pardon but were certainly not to be taken as examples of proper behavior. His intelligence and exertions were enough to realize his ambitions. Had his environment been a little better, had he had a little education, he certainly would not have ended up in the "rubber tire corps." Furthermore, no matter what he worked at, he certainly would never have failed to make the most of his opportunities. Unfortunately, he was compelled to pull a rickshaw. All right, he could prove his ability and intelligence in this occupation, too. He seemed to be just the sort of person who would even be a good demon in hell if he had to.

Born and reared in a village, he lost both his parents and the few pieces of family land as well. He came to the city when he was eighteen. Bringing with him a country boy's muscles and forthrightness, he earned his keep by selling his strength in one day labor job after another. But he realized before long that pulling a rickshaw was the easiest way of all to earn money. There are limits to the income from other laboring jobs. There was more variety and opportunity in pulling a rickshaw; you never knew when you might gain a reward greater than you had ever hoped for. Naturally he was aware that such an encounter did not come about entirely by chance. It was essential that both man and rickshaw have a handsome air. You can do business with a man who recognizes quality when you have the goods to sell.

After thinking it over, he believed that he did have the qualifications. He was strong and the right age. The trouble was he had never done the running. He didn't dare just grab hold and take off with a fine-looking rickshaw. But this was no insurmountable difficulty. With his physique and strength as a foundation, he would need only ten or fifteen days of practice to be able to run with style. Then he would rent a new rickshaw. Perhaps he'd get hired on a private basis very quickly and then, after eating sparingly and spending very little for one year, or two years, or even three or four years, he would certainly be able to get his own rickshaw, and one of the best! Looking at his youthful muscles, it seemed to him it was only a question of time until he achieved his ambition and reached his goal. It was no dream at all.

His height and strength had both developed beyond his years; by twenty he was already very large and tall. Although his physique had yet to be molded into a definite form by the passage of time, he already looked like a mature man, a grown man whose face and form still had something naive and mischievous about them. While watching the top-notch rickshaw men he thought about how he would pull in his waist to really show off his "iron fan" chest and hard straight back. He'd turn his head to look at his shoulders; how very broad they were and how very impressive! Once he had his waist bound tightly, he'd put on wide white pants and fasten them down at the cuffs with rubber bands to show off that pair of great big feet! Yes, there was no doubt he could become a most outstanding rickshaw man. He grinned at himself like a simpleton.

There was nothing remarkable about his face. It was his enthusiastic expression that made him likable. His head was not very large; it had two round eyes, a thick nose, very short and very bushy eyebrows, and a scalp that was always shaved and shiny. There was no fat on his cheeks and even so his neck was almost as thick as his head. His face was always red. A large scar between his left ear and cheekbone was particularly lurid. He had been bitten by a mule while asleep under a tree when a boy. He took very little notice of his face. His love for it was the same as his love for his body: both had the same tough strength. He regarded his face as if it were one of his limbs; it needed only to be strong and that was fine. Yes indeed, he could do a headstand for quite a long time after he came to the city. In this position it seemed to him he was very like a tree: up or down, there was no place that wasn't straight and strong.

He was almost like a tree; sturdy, silent, and yet alive. He had his own plans and some insight, but he did not enjoy conversation. Each man's grievances and difficulties were topics of public discussion among the rickshaw pullers. They all reported, or described, or yelled about, their affairs at the rickshaw stands, in the small teahouses, and in front of mixed courtyards, the horizontal tenements of Peking. Afterwards these tales became everyone's property and like a folk song were passed along from one place to another. Hsiang Tzu was a peasant; his speech was not as glib as the city fellows'. Assuming that cleverness of speech comes from innate ability, what was innate with him was an unwillingness to talk. He was also, therefore, not inclined to copy the spiteful lips and wicked tongues of the city folk. He minded his own business and did not enjoy discussing it with others. Because his mouth was often idle, he had plenty of time to think; his eyes seemed always to be peering at his mind. He needed only to decide; then he would follow the road his mind had opened. If it happened that his path was blocked, he would remain silent for several days, grinding his teeth, just as if he were chewing up his heart.

He decided to pull a rickshaw, so he set out to get one to pull. First he rented a battered one and practiced. He did not make any money the first day. He didn't do too badly the second day but then he had to spend the next two days lying down; his ankles had swelled up like gourds and he couldn't lift his feet. He endured it. He didn't care how much it hurt. He knew it was unavoidable, a stage of rickshaw pulling he must experience. He would be unable to run fearlessly unless he had been through it.

He dared to run after his ankles healed. This made him extraordinarily happy because now there was nothing more to fear. He was well acquainted with place names. It wouldn't matter much if he made a mistake once in a while and had to go the long way round, he had plenty of stamina. His experiences while pulling, hauling, and carrying things on poles guided him in the technique of rickshaw pulling, so he didn't think it was very difficult. Furthermore he had his own notions; concentrate a lot and don't be pushy and you probably won't do anything wrong! His way of stammering and then blurting out his words hindered him when shouting out his price and competing for passengers with the other pullers. He couldn't get the better of all those fast talkers. He was aware that he had this shortcoming so he hardly ever went to a rickshaw stand. He waited for customers where there were no other rickshaws. In these out-of-the-way places he could discuss fees calmly. Sometimes he didn't set a price; he simply said, "Get in. Pay me what you want." His manner was so honest, his face so open and likable, that it seemed all people could do was trust him. It didn't occur to anyone that this great simpleton could be an extortionist. If people did wonder about him, it was only to suspect that he was a fellow from the country and new in town. He probably didn't know the streets so he didn't know how much to charge. When someone asked him "Do you know how to get there?" he just smiled in a way that looked as if he were trying to be clever by pretending to be stupid, which left the passenger at a loss what to think.

He got his stride right after three weeks of work. He knew his way of running really looked good. The way a rickshaw man ran was proof of his ability and qualifications. That splayfooted fellow, flapping his feet down onto the ground like a pair of rush leaf fans, is undoubtedly a beginner fresh from the village. That man with his head sunk way down and his feet scraping the ground, who puts on a show of running but isn't moving much faster than he walks, is one of the fellows over fifty. The ones who have all the experience they need but not much strength have another method. They push their chests way out and hold their stomachs way in. They raise their knees high. They stretch their necks and heads forward when they move. They look like they are running with all their might, but in fact they aren't a bit faster than anyone else. They rely on exaggerated gestures to maintain their dignity.

Hsiang Tzu certainly never chose to conduct himself in any of these ways. His legs were long, his stride was long, his torso was firm. There was scarcely a sound when he set out. His stride seemed to expand and contract. The rickshaw shafts did not wobble, which made the passenger feel secure and comfortable. Tell him to stop and no matter how fast he was going at the time, he'd be standing still in two more light steps. His strength seemed to permeate every part of the rickshaw. He ran with his back bent forward, his hands gripping the shafts lightly; he was energetic, smooth in his motions, precise. He didn't appear to be in any hurry and yet he ran very fast, but without jeopardizing anyone. Indeed, even among rickshaw men hired by families such a technique was regarded as very valuable.

He changed to a new rickshaw, asked a few questions, and learned that one like it, with soft springs, bright brass work, a rain cover, two lamps, and a brass horn, was worth something over one hundred dol-

2.6

lars. A similar rickshaw could be easily got for one hundred if the lacquer and brass work were slightly defective. So in all probability he only needed a hundred dollars to buy a rickshaw. Suddenly he thought, if I could save ten cents a day I'd have one hundred dollars in just one thousand days! He couldn't figure out how many years were in one thousand days but, he decided then and there, one thousand days were all right. Even ten thousand days were all right. He just had to buy a rickshaw! The first thing he had to do, he knew, was to get hired by a family. If he were hired by someone who had many social engagements and went out to ten or so dinners a month, he could collect two or three dollars in tips from the hosts. Add that to the dollar eighty he could save each month and maybe he could save as much as five dollars, and have maybe fifty or sixty dollars in one year! His hope came much closer that way. He did not smoke, did not drink, did not gamble, wasn't addicted to anything, and had no family burdens. All he needed to do was grit his teeth and he wouldn't fail. He swore an oath to himself: in one year and a half he would have his own rickshaw or else! It would be a new one, too. He wanted no old rebuilt rickshaw that passed for new.

He actually did get hired by a family, but it didn't do much to advance his hopes. He gritted his teeth all right, but after a year and a half he was nowhere near fulfilling his vow. He'd get private jobs and take great pains to be careful in everything he did. Unfortunately, affairs in this world have more than one face. He would perform his duties punctiliously but he'd be fired anyway. It might take two or three months or only eight or ten days and out he'd go. He'd have to look for another job. Naturally he'd have to look for private work and look for fares at the same time—he was "riding a horse while looking for a horse" and had no time off at all. He made mistakes frequently during this period. He drove himself. He paid no attention to how much food he needed every day. After all, he had to save his money to but a rickshaw. But forcing your strength is never a sound practice. He always seemed to be thinking of something else and couldn't keep his mind on his work when running. The more he thought, the more frightened and anxious he became. If things kept on like this, when would he ever be able to buy a rickshaw? Why was it like this? Could anyone say he had no goal in life? In the midst of these confused thoughts he would forget his customary caution: the tire would run over bits of brass or broken pottery and blow out, and all he could do then was quit for the day. Sometimes he ran into pedestrians, which was even worse. The limit was reached when the rickshaw had its top ripped off because he was in a hurry to get through a crowd. Certainly none of these mistakes would have occurred if he had been working for a family. His mind was not very quick and after losing a job he was muddled. It is understood that if you smash up a rickshaw you must pay for the repairs. This vexed him even more; it was like throwing oil on a fire. Sometimes, because he was afraid of bringing on some greater catastrophe, he just slept all day in a kind of stupor. A whole workday had been wasted when he finally opened his eyes and he felt even worse and hated himself. At such times he was even harder on himself as his anxiety increased and his meals became irregular. He thought he was made of iron but even he could get sick.

He was very stubborn and would not let go of his money for medicine when he fell ill. The illness would get worse and worse. He not only had to buy more medicine, he also had to force himself to rest for quite a few days. All these problems made him grit his teeth and work even harder, but the money for a rickshaw didn't pile up any faster.

It took three whole years but he saved one hundred dollars!

He couldn't wait another minute. He had originally planned to buy the latest model, the one that was most completely outfitted and pleased him the most. Now the best he could do was see what he could get for his money. He couldn't wait any longer. Perhaps something else would come up that would lose his money for him! As it happened there was a new rickshaw, one that had been ordered but never paid for, which was not much different than the sort he had hoped to get. Its original price was over a hundred dollars but the maker was willing to cut the price a little because the deposit had been forfeited.

Hsiang Tzu's whole face was red. He took out ninety-six dollars, his hand shaking. "I want this rickshaw!"

The maker decided to press for a round hundred. He talked and talked, he pulled the rickshaw back and forth through the gateway, raised the top and lowered it, and squeezed the horn, accompanying each action with a stream of superlatives. The finale to his performance was to kick the steel spokes twice.

"Listen to the sound! Like a bell! Take it. You can bring it back and throw it in my face if one spoke is weak or even if you pull it to pieces. One hundred dollars. Any less and it's no deal!"

Hsiang Tzu counted his money again. "I want this rickshaw. Ninety-six dollars!"

The maker knew he had run into a clever man. He looked at Hsiang

Tzu and sighed. "For friendship's sake, the rickshaw is yours. Guaranteed for six months. I'll repair everything free unless you smash up the frame. Here's the warranty, take it!"

Hsiang Tzu's hands shook even harder. Almost weeping, he took the warranty and the rickshaw. He pulled it to a quiet spot and carefully examined his own rickshaw. He tried to see a reflection of his face in the lacquered panels! The longer he looked, the more he loved it; even those features which weren't exactly what he had wanted could be overlooked because it was his rickshaw now. Looking over the rickshaw led him to feel he ought to take a little time off. He sat on the perforated footrest and stared at the gleaming brass horn on the front end of one shaft. Suddenly he realized he was twenty-two years old this year. His parents had died too soon for him to know what day his birthday was and he had never celebrated a single birthday since coming to the city. All right, today he had bought a new rickshaw. Let today be his birthday, his and the rickshaw's. It would be easy to remember. Besides, the rickshaw was his heart's blood. There was simply no reason to separate man from rickshaw.

How did they spend this double birthday?

Hsiang Tzu decided that his first customer must be a well-dressed man. It absolutely must not be a woman. Best of all would be a man who wanted to go to the Ch'ien Gate; the Tung An market was next best. What he ought to do when he got there was go to the best food stall and have a meal—hot pancakes stuffed with fried mutton or something similar. Then, after he'd eaten, he'd take one or maybe two fares if they were profitable. If there weren't any he'd put up his rickshaw; this was his birthday!

His experiences in life became much more interesting after he got his own rickshaw. Working for a family was fine, and so was working by the day. He never had to worry about a rental fee—whatever he earned was all his. He felt very much at ease and was more polite to others than before; consequently his business was very satisfactory. Why if things went on like this, by working two more years, two years at the most, he could buy another rickshaw. One, two, why he could even open a rental agency!

But hopes for the most part come to nothing and Hsiang Tzu's were no exception.

"I have money. What is the price of the earth you wish to sell?" Before the Old Lord he heard himself saying and to the Old Lord's agent, "Count me as anyone else. What is the fair price? I have it in my hand."

And his wife, who had been a slave in the kitchens of that proud family, she would be wife to a man who owned a piece of the land that for generations had made the House of Hwang great. It was as though she felt his thought for she suddenly ceased her resistance and she said,

"Let it be bought. After all, rice land is good, and it is near the moat and we can get water every year. It is sure."

And again the slow smile spread over her face, the smile that never lightened the dullness of her narrow black eyes, and after a long time she said,

"Last year this time I was slave in that house."

And they walked on, silent with the fullness of this thought.

CHAPTER SIX

THIS piece of land which Wang Lung now owned was a thing which greatly changed his life. At first, after he had dug the silver from the wall and taken it to the great house, after the honor of speaking as an equal to the Old Lord's equal was past, he was visited with a depression of spirit which was almost regret. When he thought of the hole in the wall now empty that had been filled with silver he need not use, he wished that he had his silver back. After all, this land, it would take hours of labor again, and as O-lan said, it was far away, more than a *li* which is a third of a mile. And again, the buying of it had not been quite so filled with glory as he had anticipated. He had

GOOD-EARTH

[illegible]
gone too early to the great house and the Old Lord was still sleeping. True, it was noon, but when he said in a loud voice,

"Tell his Old Honor I have important business—tell him money is concerned!" the gateman had answered positively,

"All the money in the world would not tempt me to wake the old tiger. He sleeps with his new concubine, Peach Blossom, whom he has had but three days. It is not worth my life to waken him." And then he added somewhat maliciously, pulling at the hairs on his mole, "And do not think that silver will waken him—he has had silver under his hand since he was born."

In the end, then, it had had to be managed with the Old Lord's agent, an oily scoundrel whose hands were heavy with the money that stuck to them in passing. So it seemed sometimes to Wang Lung that after all the silver was more valuable than the land. One could see silver shining.

Well, but the land was his! He set out one grey day in the second month of the new year to look at it. None knew yet that it belonged to him and he walked out to see it alone, a long square of heavy black clay that lay stretched beside the moat encircling the wall of the town. He paced the land off carefully, three hundred paces lengthwise and a hundred and twenty across. Four stones still marked the corners of the boundaries, stones set with the great seal character of the House of Hwang. Well, he would have that changed. He would pull up the stones later and he would put his own name there—not yet, for he was not ready for people to know that he was rich enough to buy land from the great house, but later, when he was more rich, so that it did not matter what he did. And looking at that long square of land he thought to himself,

"To those at the great house it means nothing, this handful of earth, but to me it means how much!"

[illegible]

Then he had a turn of his mind and he was filled with a contempt for himself that a small piece of land should seem so important. Why, when he had poured out his silver proudly before the agent the man had scraped it up carelessly in his hands and said,

"Here is enough for a few days of opium for the old lady, at any rate."

And the wide difference that still lay between him and the great house seemed suddenly impassable as the moat full of water in front of him, and as high as the wall beyond, stretching up straight and hoary before him. He was filled with an angry determination, then, and he said to his heart that he would fill that hole with silver again and again until he had bought from the House of Hwang enough land so that this land would be less than an inch in his sight.

And so this parcel of land became to Wang Lung a sign and a symbol.

Spring came with blustering winds and torn clouds of rain and for Wang Lung the half-idle days of winter were plunged into long days of desperate labor over his land. The old man looked after the child now and the woman worked with the man from dawn until sunset flowed over the fields, and when Wang Lung perceived one day that again she was with child, his first thought was of irritation that during the harvest she would be unable to work. He shouted at her, irritable with fatigue,

"So you have chosen this time to breed again, have you!"

She answered stoutly.

"This time it is nothing. It is only the first that is hard."

Beyond this nothing was said of the second child from the time he noticed its growth swelling her body until the day came in autumn when she laid down her hoe one morning and crept into the house. He did not go back that day even for his noon meal, for the sky was heavy with thunder clouds and his rice lay dead ripe for gathering into sheaves. Later before the sun set she was back beside him, her body flattened, spent, but her face silent and undaunted. His impulse was to say,

"For this day you have had enough. Go and lie upon your bed." But the aching of his own exhausted body made him cruel, and he said to himself that he had suffered as much with his labor that day as she with her childbirth, and so he only asked between the strokes of his scythe,

"Is it male or female?"

She answered calmly,

"It is another male."

They said nothing more to each other, but he was pleased, and the incessant bending and stooping seemed less arduous, and working on until the moon rose above a bank of purple clouds, they finished the field and went home.

After his meal and after he had washed his sunburnt body in cool water and had rinsed his mouth with tea, Wang Lung went in to look at his second son. O-lan had lain herself upon the bed after the cooking of the meal and the child lay beside her—a fat, placid child, well enough, but not so large as the first one. Wang Lung looked at him and then went back to the middle room well content. Another son, and another and another each year—one could not trouble with red eggs every year; it was enough to do it for the first. Sons every year; the house was full of good fortune—this woman brought him nothing but good fortune. He shouted to his father,

"Now, Old One, with another grandson we shall have to put the big one in your bed!"

The old man was delighted. He had for a long time been desiring this child to sleep in his bed and warm his

[illegible]
chilly old flesh with the renewal of young bones and blood, but the child would not leave his mother. Now, however, staggering in with feet still unsteady with babyhood, he stared at this new child beside his mother, and seeming to comprehend with his grave eyes that another had his place, he allowed himself without protest to be placed in his grandfather's bed.

And again the harvests were good and Wang Lung gathered silver from the selling of his produce and again he hid it in the wall. But the rice he reaped from the land of the Hwangs brought him twice as much as that from his own rice land. The earth of that piece was wet and rich and the rice grew on it as weeds grow where they are not wanted. And everyone knew now that Wang Lung owned this land and in his village there was talk of making him the head.

CHAPTER SEVEN

WANG LUNG's uncle began at this time to become the trouble which Wang Lung had surmised from the beginning that he might be. This uncle was the younger brother of Wang Lung's father, and by all the claims of relationship he might depend upon Wang Lung if he had not enough for himself and his family. So long as Wang Lung and his father were poor and scantily fed the uncle made muster to scratch about on his land and gather enough to feed his seven children and his wife and himself. But once fed none of them worked. The wife would not stir herself to sweep the floor of their hut, nor did the children trouble to wash the food from their faces. It was a disgrace that as the girls

[illegible]

grew older and even to marriageable age they still ran about the village street and left uncombed their rough sunbrowned hair, and sometimes even talked to men. Wang Lung, meeting his oldest girl cousin thus one day, was so angered for the disgrace done to his family that he dared to go to his uncle's wife and say,

"Now, who will marry a girl like my cousin, whom any man may look on? She has been marriageable these three years and she runs about and today I saw an idle lout on the village street lay his hand on her arm and she answered him only with brazen laughter!"

His uncle's wife had nothing active in her body except her tongue and this she now loosed upon Wang Lung.

"Well, and who will pay for the dowry and for the wedding and for the middleman's fees? It is all very well for those to talk who have more land than they know what to do with and who can yet go and buy more land from the great families with their spare silver, but your uncle is an unfortunate man and he has been so from the first. His destiny is evil and through no fault of his own. Heaven wills it. Where others can produce good grain, for him the seed dies in the ground and nothing but weeds spring up, and this though he break his back!"

She fell into loud, easy tears, and began to work herself up into a fury. She snatched at her knot of hair on the back of her head and tore down the loose hairs about her face and she began to scream freely,

"Ah, it is something you do not know—to have an evil destiny! Where the fields of others bear good rice and wheat, ours bear weeds; where the houses of others stand for a hundred years, the earth itself shakes under ours so that the walls crack; where others bear men, I, although I conceive a son, will yet give birth to a girl—ah, evil destiny!"

That summer, things got even worse in Changsha: The Rebels began fighting among themselves. Those who had once been comrades became mortal enemies, and the streets of Changsha ran with blood in the hundred-degree heat of August. The Cultural Revolution lost all connection with its original crackdown on anti-Socialist elements, now long forgotten. A civil war was going on, with each side claiming to love Chairman Mao better than the other, to be protecting his Revolutionary line against the policies that threatened it. Both sides were willing to die for the right to wield power under Chairman Mao's name.

The Rebels had guns now, and more. They had grenades and bayonets and machine guns and cannon and tanks and anti-aircraft missiles, all the weapons that China's military arsenals had to offer. Jiang Qing and the Cultural Revolution Directorate's slogan "Attack with Words, Defend with Guns" had been interpreted throughout the country to mean that all questions should be settled through armed struggle, and since Chairman Mao himself had said that the Rebels should have arms, they felt they were entitled to all the weapons they could get. The guns distributed to the Rebels' small official militia by the 47th Army scarcely satisfied them. They added what they had seized from the Conservatives, stole from the local militias, stopped trains for weapons shipments, broke into arsenals, and attacked military bases. Then they started shooting at each other in order to decide arguments about who was going to be in charge. The "moderate" Workers' Alliance was the huge faction cooperating with the army; their opponents were the Xiang River Wind and Thunder group, which wanted to seize power from the military. But the real issue was the apportionment of power, the power to run the Great Proletarian Cultural Revolution in all of Hunan Province. Hundreds of thousands of Hunanese workers and stu-

LIANG HENG

dents found themselves caught up in a battle for very confused goals, with our wise and beloved Chairman Mao at the center of the conflict. It was during this gory climax that people began to realize that the Cultural Revolution would never make sense.

It was absolutely terrifying. Bullets whistled in the streets, and the roar of a motorcycle or the wail of a siren meant violence and tragedy. The gateways of many units had broad white lines drawn across them, and armed guards waited on the other side to shoot anyone who stepped across without permission. There was a 9 p.m. curfew, and no one wanted to go out during the day unless he had to; there were many reports of the deaths of innocent vegetable-buyers by stray bullets. People crisscrossed their windows with tape to prevent their shattering as the city shook with explosions and gunfire, and at night the sky flashed light and then dark with the passing of rockets.

Every evening Father pushed a heavy bureau up against the door and sat down in his old bamboo chair with a volume of *Chairman Mao's Selected Works* open on his lap, his broad brow knitted in concentration. But he never read anything, for the sounds of war in the city beyond disturbed him. Then some alarm would sound, warning us to turn off all the lights, and we would wait in darkness wondering if this time the newspaper would succumb to attack, and what our fates would be.

Every unit was claimed by one of the factions, and the Workers' Alliance controlled ours; they wore white handkerchiefs tied to their arms so we could recognize them in times of trouble. When the lights-off alarm sounded, I used to go to the glassless windows, which hadn't been fixed since the Rebels' children had thrown their rocks, and in the moonlight or by the light of the flares, I would sometimes see a sentry or a band of Rebels going somewhere, the light glinting off their helmets and guns, their white handkerchiefs like luminous shades.

Beneath his immediate terror, Father was profoundly troubled. It seemed impossible to him that Chairman Mao could approve such violence, and he couldn't understand why it was that everyone seemed to have guns, or why they were fighting at all. There was no social order, he complained again and again. Those who were supposed to be protecting the peace were contributing to the chaos; even the police and procuratorial organs had gone to war.

One blazing morning I went out to buy kerosene to use when there were shortages of electricity. Father wanted to go himself but I insisted, for I had been cooped up inside for days and was itching for a look at the city. Cautioning me to stay near the walls when I walked and to run home at the first sign of trouble, he finally let me go.

The road just beyond the gate was usually a busy thoroughfare, but normal traffic had ceased and it was empty except for an occasional army truck and a few fast-pedaled bicycles. I was glad to be outdoors and felt more excited than nervous; I walked the few blocks to the straw and bamboo products store and with a ringing voice I called for the salesperson. The old woman emerged reluctantly and quickly filled my glass bottle, disappearing again into the brooms, mats, baskets, and feather dusters like a rat into a pile of rice straw. She didn't dampen my spirits though, and I whistled as I rounded the corner back onto the road, swinging my bottle in my net bag.

Then suddenly, too suddenly, fifty or sixty men carrying machine guns ran past the gate of the *Hunan Daily* toward me. A short man in black carried the flag with the words "Young People's Bodyguard Squad" on it, the name of one of the groups in the Xiang River Wind and Thunder faction. I instinctively flattened myself against the wall and a number of people leaped for their bicycles in fear; when the men were almost abreast of me they opened fire, aiming off down the road into the distance, shaking with the vibrations of their guns.

The enemy was out of sight, but it responded with force. The bullets whizzed through the air and, as if everything were in slow motion, the flagman fell in front of me and rolled over and over like a lead ball. The flag never touched the ground. Someone caught it and raised it, hardly breaking stride. Then he crumpled and rolled and someone else seized it and carried it forward. They never hesitated to take their places in the front line, always running erect and proud, then falling and rolling. The pool of blood widened to within a few feet of my bare toes. I thought I would vomit.

At last there was too much blood for the Young People's Bodyguard Squad, too, and they retreated to the nearest shelter. This happened to be the *Hunan Daily*, now apparently abandoned by the Workers' Alliance, which must have been behind the invisible guns at the other end of the street. Those of us on the near wall were actually lucky, for [redacted] coul[redacted] ou[redacted]mbling ways toward the gateway ourselves, but those on the other side were stranded. [redacted] I r[redacted]ed [redacted] neighbor of [redacted] [illegible] sack of rice in terror.

I didn't dare to run home. Instead I cowered by the tall office building with the other noncombatants. Other Bodyguard Squad members were waiting inside our gate with trucks and stretchers. As wounds were staunched and bandaged, those still unharmed reloaded madly, breaking open huge wooden crates and spilling the long pointed bullets in random hillocks on the ground. There were a number of army men at the gateway, but since official policy was neutrality, they neither helped nor interfered. Still, when they saw the foolish way the young Rebels were planning to march out into the street to retrieve their fallen, they couldn't restrain themselves. "Crawl, you fools," they cried. "Do you want them to be able to pick you off with their eyes closed?"

So the dead and dying were dragged back, and some of their comrades wept and threw themselves on their friends' bodies while others grabbed machine guns and ran out and shot wildly and pointlessly into the distance. Then one of the Rebels turned a machine gun on the group of us huddled against the building and cried, "Blankets, we need blankets! Where are the Capitalist Roader families in this unit?"

My heart almost stopped, but no one spoke. Unbelievably, our tormentors of the preceding months didn't betray us. We children with "problem" parents froze there with white faces, but no one was heartless enough to loose on us these fanatics, driven mad with grief and fury. The man shot a warning burst of bullets into the air, then cried impatiently, "All right then, where's the clinic?"

"I'll take you," a worker said, and they were gone.

In the meantime, three shining black cannon had been taken off the trucks and the Rebels were trying to get the soldiers to show them how to use them. The soldiers were refusing, and voices were loud and angry. The cannon looked splendid and terrible, of the sort intended for use in Vietnam against the American Imperialists. Finally the Rebels despaired of enlisting the aid of the military and decided to go ahead without instruction.

They shot three times, but each time the shell went wildly astray, one exploding through the roof of the black tiled roofs across the way, another landing in the road, another smashing directly into a car parts factory.

At the time, I found this vaguely amusing, but later it seemed much less so. A worker in the factory where I worked years after told me [illegible] he [illegible] and killed his best friend at a distance of two feet because he didn't know how to use a machine gun. Children were run down by drivers who couldn't tell the difference between a brake and an accelerator, men blew themselves up with bombs and grenades, groups set fire to their own headquarters. The people were unaccustomed to dealing with even the simplest machines; sophisticated weapons were like death-dealing toys in the hands of babies.

With the failure of the cannon, the enemy began its offensive afresh, and spent cartridges bounced off the ground like rain. The soldiers ordered us inside the office building for protection, and at the same time the Bodyguard Squad got the idea of climbing to the top and shooting from the roof. There must have been about twenty of us trapped by the fray, weeping old grandmothers, the workers from the newspaper, terrified people of all shapes and sizes. I was as frightened as the rest but I was still a boy first and foremost, a passionately curious boy of thirteen, so I followed the machine gunners up to the roof and took cover on the first level while they went on to the very top.

They had only one heavy machine gun, and four of them carried it while two followed with ammunition. Three of them left the others to set it up while I looked out over the city and saw everywhere under the perfect skies the white smoke of explosions, the red tongues of fires. Bullets echoed from all directions, many from the Martyrs' Park with its glistening white monument taller than anything in the whole city. The machine gunner aimed not toward this but down along the road, toward the site of their original skirmish.

He would have done better to reconsider the situation, remembering that the Workers' Alliance's cooperation with the army had brought them expertise and better weapons. Perhaps he didn't know that the Monument to the Martyrs was in the hands of his enemies. He had been in place less than a minute, firing in the direction of his vanished opponents, when he was struck in the belly with a shell and came tumbling down to my level, his guts spilling out in midair and falling back more or less into place as he landed. His helmet fell off when he hit and came rattling to my feet. I was too petrified to realize that I ought to have picked it up and put it on, but I had the brains to know that the man was dead and I should stay right where I was.

Someone had already moved in to replace the dead man, but he didn't have time to realign the gun before he was shot in the head. Fortunately I was spared a second view of airborne death, but I was sure I should be the next to go. How I regretted my adventurousness now! I couldn't even weep, and the urine was running down my legs, hot and acrid.

Fortunately the third gunner was no seeker of death, and he crawled down the steps muttering "Terrible, terrible" to himself. He was utterly astounded when he saw me, and stared for a moment with red eyes before gasping, "Do you want to get yourself killed? What the hell are you doing here?" Then he threw open the door and shoved me inside.

The stairwell smelled musty and ever so safe after my brutal vulnerability under the hot blue sky. I collapsed numbly onto the steps as the gunner shouted for help, and within moments people were running up from below carrying guns and stretchers. They brought in the two bodies, and I saw the face of the man who had died so close to me; one eye was open and there was blood flowing from his nose and mouth. His intestines had fallen out again and I bent over quietly and was sick.

"Here, kid, lend a hand," someone said, and I clutched the smooth round bamboo of the stretcher and moved my legs numbly one step below the other down down down and around, down down down and around, until we had reached the second floor.

Someone they called Commander Tang was there, a distraught young man with two guns in his belt and a small contingent of bodyguards. "Quickly, quickly," he was saying furiously. "Retreat, retreat." Everyone clattered down the stairs after him asking each other, "Where's the back gate?" as they ran.

They piled into the trucks, a bloody collection of bandages and filth, the motors roared, and they were gone.

That day was a nightmare sprung up from the darkest place in the human mind, full of terrifying images that flashed and faded but never held still enough to be grasped, just melting on and on into new ones, each more distorted than the last. The city shook the whole day, and that evening the skies glowed a queer orange, as if buildings were burning after an earthquake. The next day we learned that members of the "Changsha Youth" organization had leveled anti-aircraft missiles at the Xiang Embroidery Building on May First Square in an attack on the Workers' Alliance. The entire block-long four-story building had burned to the ground.

"He's not going to be promoted or transferred, is he?"

"We should all send a petition to the county: If he's to be made an official, why not here?"

It is still a mystery why Old Gu offered to let Sister Hibiscus buy sixty pounds of rice seconds for her beancurd stall for each market. This later landed him in serious trouble, but he never would admit that he had done wrong. Nor did his attitude to her change even after she was classified as the widow of a rich peasant. But this is anticipating.

In 1963, the County Bureau of Commerce sent the men in charge of the Hibiscus markets the following directive, with a bright red chop on it:

> These last few years in your town, pedlars taking advantage of the state's financial difficulties have engaged in speculation and profiteering. Quite a few commune members have given up farming for trading, using state materials to prepare various snacks, disrupting commerce and sabotaging the collective economy of the people's communes. Please check up on all the stall-holders in Hibiscus and close down all illegal stalls. Report the results of this clean-up to the county.

To this was appended a comment "Approved" from the Finance and Trade Section of the County Committee. And Secretary Yang Min'gao had added: "Attention must be paid to these problems." Clearly those in authority supported this directive.

This document was delivered to Gu Yanshan. As

HIBISCUS

232

Hibiscus had no Market Control Committee, other cadres headed by Old Gu were responsible for running things, settling disputes and issuing trading licences. Gu called a meeting of the head of the tax-office, the managers of the supply and marketing co-operative and the credit co-operative, and Hibiscus Brigade Party secretary Li Mangeng. The tax-officer suggested co-opting the manageress of the state-run eating house, since she had recently shown such an interest in market control and public security. But Old Gu said there was no need to trouble her, as her eating house came under the supply and marketing co-op, the manager of which was present.

First Gu read out the document. Then they started discussing it and speculating:

"Obviously someone here has lodged a complaint!"

"People have to eat, even small pedlars."

"Cadres in government pay, eating state grain, don't seem to care whether the people have oil, salt, firewood and rice or whether they go hungry!"

"That 'counter-revolutionary slogan' set Hibiscus by the ears. This is going to turn things even more upside-down."

Li Mangeng, the only one to hold his tongue, knew that Li Guoxiang was behind this. He had witnessed her fracas with Yuyin. And she was the smart niece of Yang Min'gao whom he had met some years before in the district. She appeared much older now, sallow and wrinkled, so that at first he hadn't recognized her. Apparently still a spinster, she was devoting all her energies to the revolution. A few days previously she and Wang Qiushe, with two security men, had lectured the Five Categories and checked on their handwriting;

so she wasn't simply running the eating-house. Moreover Wang Qiushe had been appointed a security officer without anyone consulting the Party secretary of the brigade. And now here was this directive from the County Bureau of Commerce — odder and odder! As to what Li Guoxiang's aim was, he didn't give that much thought. Indeed, none of them analysed this carefully.

Finally they concluded that in view of the policy of encouraging trading in the countryside, it would not be right to close down all stalls, they should have a legitimate status. They made the tax officer responsible for re-registering all the pedlars in Hibiscus and issuing temporary trading licences. He should then write a report on the action taken and the policy he had followed, and send this to the County Bureau of Commerce to be passed on to Secretary Yang Min'gao.

The tax-officer asked Li Mangeng with a smile, "Sister Hibiscus who sells beancurd is your adopted sister, isn't she? Does your brigade approve of her keeping that stall?"

"Never mind whether she's my sister or not," said Mangeng. "Official business must be done according to official principles. Has Yuyin paid her tax each market-day? She's paid our brigade for the days she's not come to work. Normally she and her husband work hard for the collective. We consider her stall as a family side-line in keeping with the Party policy, so we think she should have a licence."

Old Gu nodded his approval.

When the meeting broke up, the two of them stayed on there, having something on their minds.

"Smell anything fishy, brother?" Old Gu might be easy-going, but he was shrewd.

"Manager Gu, a hornet has broken into our hive. We shan't be left in peace," was Mangeng's answer.

"Well, let's just hope there's no trouble. . . ." Old Gu sighed. "But one rat turd can spoil a pan of soup."

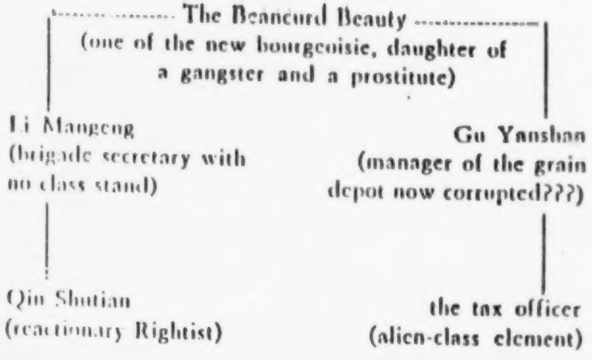
"All the townsfolk are behind you, and you're the only one who can handle this so that Sister Yuyin and the rest don't land in trouble."

"Yes, she's in a weak position. But so long as we have the say, we can see that no harm comes to them. . . . In a couple of days I'll go to town to look up some old comrades-in-arms, to figure out a way to get this hornet transferred. . . ."

Having exchanged views they went their different ways.

That autumn the manageress of the state eating-house was transferred back to the county, to be a section chief in the Bureau of Commerce. Then the Hibiscus townsfolk breathed more freely, as if the dark cloud hanging over them had been wafted away.

Little did they know that one night while they were snoring peacefully in their beds, a hand-written report from the County Security Bureau was lying on the desk of County Party Secretary Yang Min'gao. The only light in his office was a table-lamp on his desk. Yang, seated in a wicker chair, was studying this report about a reactionary "clique" in Hibiscus. On a sheet of official stationery he drew a diagram, putting question-marks against the name of Gu Yanshan, the "soldier from the north". He was in two minds about him. The diagram of this "clique" was as follows:


The Beancurd Beauty
(one of the new bourgeoisie, daughter of a gangster and a prostitute)
Li Mangeng
(brigade secretary with no class stand)
Gu Yanshan
(manager of the grain depot now corrupted???)
Qin Shutian
(reactionary Rightist)
the tax officer
(alien-class element)

After holding this up to admire it, Yang Min'gao crumpled it up and chucked it into the waste-paper basket. But presently he retrieved it, smoothed it out, lit a match and burnt it.

In the lamplight he looked overworked, exhausted. After he had written his comments on this material from the Security Bureau, he could limber up on the verandah, have a wash, then sleep for a few hours. Finally he took another sheet of official stationery and picked up his pen, that pen which determined the fate of so many people. He wrote:

> Hibiscus lies on the border of three provinces. Being remote and complex, it has always been a political backwater. Whether or not such a "clique" exists requires careful investigation! Any new developments must be reported directly to the County Party Committee.

As my stay in China lengthened and numerous other Chinese took me into their confidence as Jian Liguo had, the sterility of conventional images of the People's Republic became increasingly apparent. Everywhere I looked, the richly complex reality of Chinese life, with its fascinating irregularities of opinion and behavior, seemed to deflate, if not demolish, exaggerated or romantic clichés about socialist China. Though I had long since set aside the myth of monolithic Chinese communism, I was still unprepared to hear a young Communist Party member mock Mao's famous bluster that the United States is only a paper tiger. "*We* are the paper tiger," he told me. Despite being suspicious of Beijing's claim that the PRC has left feudalism behind in its march toward the socialist millennium, I was still taken aback to hear the Party secretary of a production brigade complain to me that the nationwide birth control campaign was making it difficult for his clan to attain its rightful, pre-World War II size.

Few socialist clichés survived careful and lengthy scrutiny. I found that instead of being unflagging builders of socialism, peasants work a lethargic six hours a day for the collective and spend their remaining time tirelessly cultivating their private plots, feeding their domestic animals, and selling their produce on the free market; that in a country that espouses state and collective ownership of property, most people still own the homes they live in, and build new homes themselves when their families grow large and divide; that many Chinese—peasants, workers, and cadres alike—are alienated from politics by the endless cycle of political movements that the quixotic Mao sent hurtling down on their heads; that in a state where equality of the sexes is not only a law but a point of official pride, women do almost no administrative work, nearly all domestic work, and a good half of collective work; that despite efforts by the Communist Party to instill in its cadres a new morality of selfless devotion to the common good ("Serve the people"), the Chinese I spoke with insisted that most cadres look out for their own interests first, last, and always; that despite decades of political conditioning by the world's best-coordinated propaganda machine, most Chinese retain their traditional values and beliefs.

I knew beforehand that the state's efforts to create "new socialist men" out of China's peasant masses had not been entirely successful, but I was still surprised at the traditional ways villagers ordered their lives. Village temples had been mostly destroyed or converted to collective headquarters during the "Great Leap Forward" (GLF), but I discovered that most villagers still worshipped the gods regularly on the first and fifteenth of the lunar month in the privacy of their home. Ancestral tablets had been marked for burning during the "Great Proletarian Cultural Revolution" (GPCR), but peasants told me how they had hidden the inscribed tablet itself, casting only its wooden frame on the bonfire, and continued to memorialize their forebears on the prescribed days behind closed doors. As the months passed, I saw that peasants still feast on festival days, marry on "lucky" days, pay bride prices for new daughters-in-law, celebrate births with full-month ceremonies, prefer sons to daughters, invite Taoist priests to chant following a death in the family, bury their dead on "lucky" days, and then rebury them seven years later in "golden pagodas" set above ground in a "lucky" spot.

MOSHER

I also had to learn that despite the state's vow to reduce material inequality, cadres and the well connected led much more comfortable lives than their less influential neighbors. The findings of Western scholarship, that rich peasants in rural collectives earn only twice as much as poor peasants, held true for the villages I visited as well, but turned out to matter far less than I had originally imagined. Money alone counts for little, I was told repeatedly by Chinese friends, who never tired of complaining that they had "money but nothing to buy." They explained that not only is the production of consumer goods insufficient to meet demand, but the bicycles, tape recorders, and television sets that are produced go to those who have *guanxi* (connections) or *ganqing* (influence or sentiment) with key cadres that can be manipulated so one can *zou-houmen* (go in the back door). The annual quota of bicycles allotted to every village, for example, is spoken for well beforehand by peasants who are either related to or on good terms with, or in desperation have bribed, the cadre in charge of distributing what the peasants revealingly term "treasures."

It was this ineradicable selfishness in a system predicated on selflessness that dispelled for me the propaganda vision of socialism in the making. I was not overly surprised to find that individuals and families were still motivated primarily by personal or familial gain, for I had surmised in advance that they had not been radically transformed, but I had not been expecting collectives—production brigades and their constituent production teams—originally created by the state to have been captured by the peasants, who use them to advance their own interests. I did not fully come to see how particularistic and partisan the rural Chinese remained, however, and how openly they violated socialist mores both individually and in groups, until I was told by a young teacher about the misadventures of an attempt by the Guangzhou (Canton) municipality to build a middle school in Longwei County, a poor county located in the mountainous periphery of the municipal area and well in need of better educational facilities. School district officials located a building site for the proposed school on uncultivated land near the road which linked the county seat to Guangzhou. They then approached the local production team—the lowest level of collective agriculture, under the production brigade and commune—whose hamlet lay nearest the projected site to discuss terms. The team head asked only a modest annual rent of 100 *renminbi*, or *rmb*,* for the approximately 5 acres of land, or roughly the value of the wild herbs and firewood formerly gathered off that plot each year, and readily agreed to provide laborers to help with the construction of the school. He would cooperate fully with the state's effort to help his culturally backward district, he assured the visiting cadres. They then returned to Guangzhou, pleased that the negotiations had gone so smoothly, and a dozen teachers were sent to supervise the construction of the school and start classes.

Then the demands began. The team head first requested an indefinite loan of 2,000 *rmb* ($1,333) from the school, and the newly appointed school principal had no choice but to comply. Then the head insisted that the laborers he was sending over be paid 1 *rmb* ($0.67) a day, or three times what they normally earned in collective work. Next came a demand that the school "lend" the production team enough bricks and cement from the stockpiled building materials to allow the construction of a sizable grain storage silo. Worst of all, nearly all of the twenty-odd families in the team had taken advantage of the convenient store of nearby materials to begin replacing their original huts of thatch and mud brick with new homes of fired brick with tile roofs.

With supplies disappearing almost as fast as they were shipped in, the beleaguered teachers decided in desperation to take up residence at the building site itself and moved into the four classrooms that had been completed by that point. Their presence proved to have little effect, however. The peasants kept pushing their wheelbarrows over to the building site, loading up a 50-kilogram bag of cement or a barrow of bricks, and shoving off for home to continue work on their half-completed houses. If their piracy chanced to be discovered by a teacher, they would sing out cheerfully, without a trace of embarrassment, "Just borrowing a bag of concrete" or "load of bricks, teacher," and trundle off with their prize. The teachers were furious, but there was little they could do. "We couldn't complete the school without their assistance, and they knew it," the teacher I talked with said helplessly. "And if we had really tried to stop their thefts, they probably would have broken all of the windows in the schoolhouse or worse." Senior cadres from the brigade and commune to which the production team belonged simply shrugged their shoulders when approached by the teachers for aid, my informant said. "This is a very poor area, they would say, as if that explained everything."

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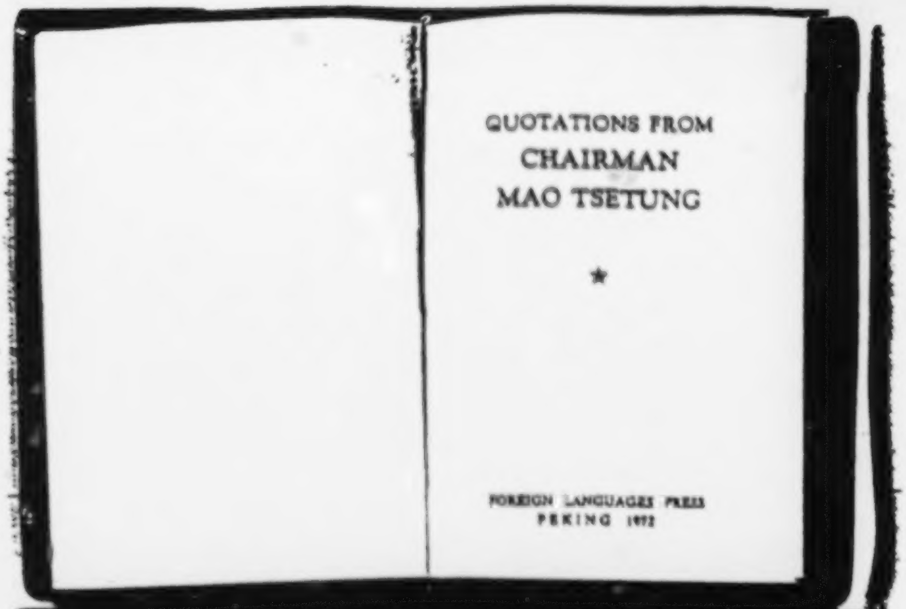
* At the 1981 official exchange rate $1 was worth 1.5 *renminbi* (literally, people's currency). This would make 100 *renminbi*, or *rmb*, worth approximately $67, but I calculated that its real buying power in the countryside was only about two-thirds of this amount. Whenever dollar figures are given they are based on the official conversion rate.

* * *

The unruly richness and anarchic complexity of Chinese life has remained largely hidden from the view of Western observers, in part obscured by the flat projections of official propagandists and Maoist apologists, in part because opportunities for Chinese and foreigners to associate in the PRC openly and easily are few. There are a formidable series of hurdles, mechanical, political, and cultural, standing in the way of foreigners hopeful of making contact with ordinary Chinese in everyday settings. Those in China for brief stays are shepherded about in tour groups and official delegations by interpreters and guides from the China Travel Service, or by cadres from the Ministry of Foreign Affairs, who never leave the visitors' sides as they make their predictable rounds of model schools, model nurseries, model factories, model communes, and other tourist haunts.

Foreigners who actually reside in the People's Republic live lives of privileged isolation, either in the suburban ghetto near Beijing that passes for a diplomatic quarter or in one of the hotels for foreign guests that are found in each of China's major cities. In these all-purpose institutions, such as the Beijing Hotel in the capital or the Dongfang Hotel where I stayed on my trips to Guangzhou, foreign residents play out a dreary suitcase existence, eating, sleeping, and working in the same building. The only Chinese they see are the members of the hotel staff and the cadres with whom they deal professionally. For ordinary Chinese these hotels are off-limits.

Stretching around each of these alien outposts is a high wall—the one at the Dongfang Hotel in Guangzhou, for example, is 9 feet high and topped with metal spikes and glass shards—broken only by one or two entrances manned twenty-four hours a day by guards who sit in a sentry box checking all who enter and leave. While those who arrive in chauffeur-driven automobiles are not challenged, because only cadres of some rank have cars



QUOTATIONS FROM CHAIRMAN MAO TSETUNG

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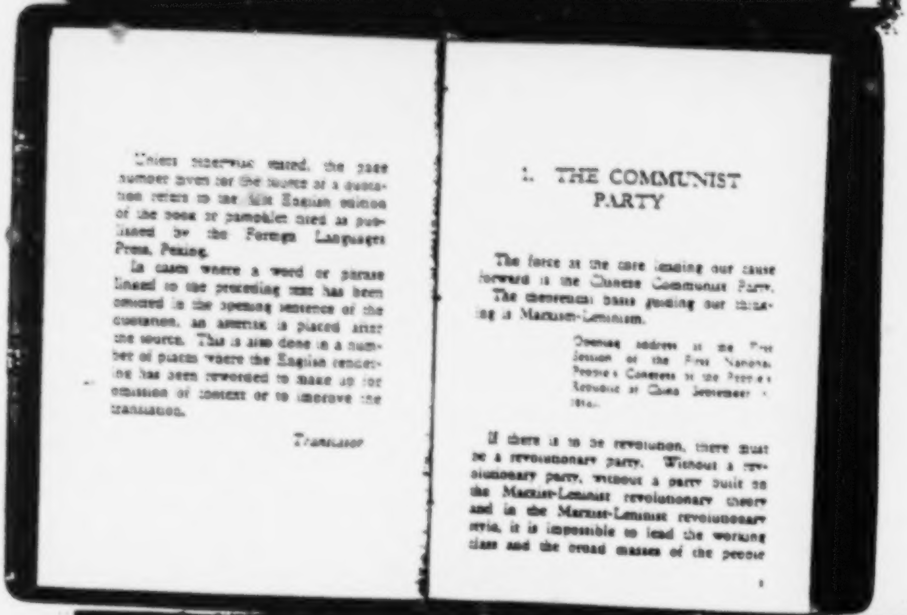
FOREIGN LANGUAGES PRESS
PEKING 1972



Unless otherwise stated, the page number given for the source of a quotation refers to the first English edition of the book or pamphlet cited as published by the Foreign Languages Press, Peking.

In cases where a word or phrase linked to the preceding text has been omitted in the opening sentence of the quotation, an asterisk is placed after the source. This is also done in a number of places where the English rendering has been reworded to make up for omission of content or to improve the translation.

Translator

1. THE COMMUNIST PARTY

The force at the core leading our cause forward is the Chinese Communist Party.

The theoretical basis guiding our thinking is Marxism-Leninism.

Opening address at the First Session of the First National People's Congress of the People's Republic of China (September [illegible] 1954).

If there is to be revolution, there must be a revolutionary party. Without a revolutionary party, without a party built on the Marxist-Leninist revolutionary theory and in the Marxist-Leninist revolutionary style, it is impossible to lead the working class and the broad masses of the people

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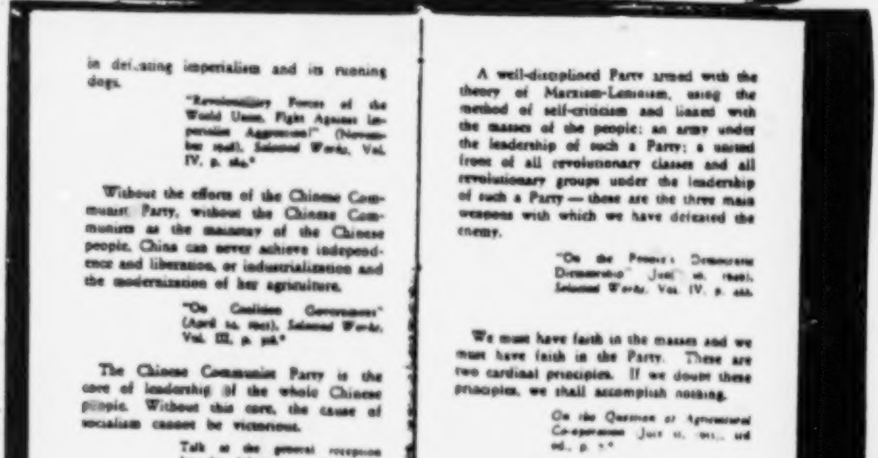

in defeating imperialism and its running dogs.

"Revolutionary Forces of the World Unite, Fight Against Imperialist Aggression!" (November 1948), *Selected Works*, Vol. IV, p. 284.*

Without the efforts of the Chinese Communist Party, without the Chinese Communists as the mainstay of the Chinese people, China can never achieve independence and liberation, or industrialization and the modernization of her agriculture.

"On Coalition Government" (April 24, 1945), *Selected Works*, Vol. III, p. 318.*

The Chinese Communist Party is the core of leadership of the whole Chinese people. Without this core, the cause of socialism cannot be victorious.

Talk at the general reception for the delegates to the Third National Congress of the New-Democratic Youth League of China (May 25, 1957).

A well-disciplined Party armed with the theory of Marxism-Leninism, using the method of self-criticism and linked with the masses of the people; an army under the leadership of such a Party; a united front of all revolutionary classes and all revolutionary groups under the leadership of such a Party — these are the three main weapons with which we have defeated the enemy.

"On the People's Democratic Dictatorship" (June 30, 1949), *Selected Works*, Vol. IV, p. 422.

We must have faith in the masses and we must have faith in the Party. These are two cardinal principles. If we doubt these principles, we shall accomplish nothing.

On the Question of Agricultural Co-operation (July 31, 1955), 3rd ed., p. 7.*

Armed with Marxist-Leninist theory and ideology, the Communist Party of China

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Make the fullest use of big-character posters and great debates to argue matters out, so that the masses can clarify the correct views, criticize the wrong views and expose all the ghosts and monsters. In this way the masses will be able to raise their political consciousness in the course of the struggle, enhance their abilities and talents, distinguish right from wrong and draw a clear line between ourselves and the enemy.

5. FIRMLY APPLY THE CLASS LINE OF THE PARTY

Who are our enemies? Who are our friends? This is a question of the first importance for the revolution and it is likewise a question of the first importance for the great cultural revolution.

Party leadership should be good at discovering the Left and developing and strengthening the ranks of the Left; it should firmly rely on the revolutionary Left. During the movement this is the only way to isolate the most reactionary Rightists thoroughly, win over the middle and unite with the great majority so that by the end of the movement we shall achieve the unity of more than 95 per cent of the cadres and more than 95 per cent of the masses.

Concentrate all forces to strike at the handful of ultra-reactionary bourgeois Rightists and counter-revolutionary revisionists, and expose and criticize to the full their crimes against the Party, against socialism and against Mao Tse-tung's thought so as to isolate them to the maximum.

The main target of the present movement is those within the Party who are in authority and are taking the capitalist road.

The strictest care should be taken to distinguish between the anti-Party, anti-socialist Rightists and those who support the Party and socialism but have said or done something wrong or have written some bad articles or other works.

The strictest care should be taken to distinguish between the reactionary bourgeois scholar despots and "authorities" on the the one hand and people who have the ordinary bourgeois academic ideas on the other.

6. CORRECTLY HANDLE CONTRADICTIONS AMONG THE PEOPLE

A strict distinction must be made between the two different types of contradictions: those among the people and those between ourselves and the enemy. Contradictions among the people must not be made into contradictions between ourselves and the enemy; nor must contradictions between ourselves and the enemy be regarded as contradictions among the people.

It is normal for the masses to hold different views. Contention between different views is unavoidable, necessary and beneficial. In the course of normal and full debate, the masses will affirm what is right, correct what is wrong and gradually reach unanimity.

The method to be used in debates is to present the facts, reason things out, and persuade through reasoning. Any method of forcing a minority holding different views to submit is impermissible. The minority should be protected, because sometimes the truth is with the minority. Even if the minority is wrong, they should still be allowed to argue their case and reserve their views.

When there is a debate, it should be conducted by reasoning, not by coercion or force.

In the course of debate, every revolutionary should be good at thinking things out for himself and should develop the communist spirit of daring to think, daring to speak and daring to act. On the premise that they have the same general orientation, revolutionary comrades should, for the sake of strengthening unity, avoid endless debate over side issues.

7. BE ON GUARD AGAINST THOSE WHO BRAND THE REVOLUTIONARY MASSES AS "COUNTER-REVOLUTIONARIES"

In certain schools, units, and work teams of the cultural revolution, some of the persons in charge have organized counterattacks against the masses who put up big-character posters criticizing them. These people have even advanced such slogans as: opposition to the leaders of a unit or a work team means opposition to the Central Committee of the Party, means opposition to the Party and socialism, means counter-revolution. In this way it is inevitable that their blows will fall on some really revolutionary activists. This is an error on matters of orientation, an error of line, and is absolutely impermissible.

A number of persons who suffer from serious ideological errors, and particularly some of the anti-Party and anti-socialist Rightists, are taking advantage of certain shortcomings and mistakes in the mass movement to spread rumors and gossip, and engage in agitation, deliberately branding some of the masses as "counter-revolutionaries." It is necessary to beware of such "pickpockets" and expose their tricks in good time.

In the course of the movement, with the exception of cases of active counter-revolutionaries where there is clear evidence of crimes such as murder, arson, poisoning, sabotage or theft of state secrets, which should be handled in accordance with the law, no measures should be taken against students at universities, colleges, middle schools and primary schools because of problems that arise in the movement. To prevent the struggle from being diverted from its main target, it is not allowed, under whatever pretext, to incite the masses or the students to struggle against each other. Even proven Rightists should be dealt with on the merits of each case at a later stage of the movement.

8. THE QUESTION OF CADRES

The cadres fall roughly into the following four categories:

(1) good;

(2) comparatively good;

(3) those who have made serious mistakes but have not become anti-Party, anti-socialist Rightists;

(4) the small number of anti-Party, anti-socialist Rightists.

In ordinary situations, the first two categories (good and comparatively good) are the great majority.

The anti-Party, anti-socialist Rightists must be fully exposed, refuted, overthrown and completely discredited and their influence eliminated. At the same time, they should be given a chance to turn over a new leaf.

9. CULTURAL REVOLUTIONARY GROUPS, COMMITTEES AND CONGRESSES

Many new things have begun to emerge in the great proletarian cultural revolution. The cultural revolutionary groups, committees and other organizational forms created by the masses in many schools and units are something new and of great historic importance.

These cultural revolutionary groups, committees and congresses are excellent new forms of organization whereby the masses educate themselves under the leadership of the Communist Party. They are an excellent bridge to keep our Party in close contact with the masses. They are organs of power of the proletarian cultural revolution.

The struggle of the proletariat against the old ideas, culture, customs and habits left over by all the exploiting classes over thousands of years will necessarily take a very, very long time. Therefore, the cultural revolutionary groups, committees and congresses should not be temporary organizations but permanent, standing mass organizations. They are suitable not only for colleges, schools and government and other organizations, but generally also for factories, mines, other enterprises, urban districts and villages.

It is necessary to institute a system of general elections, like that of the Paris Commune, for electing members to the cultural revolutionary groups and committees and delegates to the cultural revolutionary congresses. The lists of candidates should be put forward by the revolutionary masses after full discussion, and the elections should be held after the masses have discussed the lists over and over again.

The masses are entitled at any time to criticize members of the cultural revolutionary groups and committees and delegates elected to the cultural revolutionary congresses. If these members or delegates prove incompetent, they can be replaced through election or recalled by the masses after discussion.

The cultural revolutionary groups, committees and congresses in colleges and schools should consist mainly of representatives of the revolutionary students. At the same time, they should have a certain number of representatives of the revolutionary teaching and administrative staff and workers.

10. EDUCATIONAL REFORM

In the great proletarian cultural revolution a most important task is to transform the old educational system and the old principles and methods of teaching.

In this great cultural revolution, the phenomenon of our schools being dominated by bourgeois intellectuals must be completely changed.

In every kind of school we must apply thoroughly the policy advanced by Comrade Mao Tse-tung of education serving proletarian politics and education being combined with productive labor, so as to enable those receiving an education to develop morally, intellectually and physically and to become laborers with socialist consciousness and culture.

The period of schooling should be shortened. Courses should be fewer and better. The teaching material should be thoroughly transformed, in some cases beginning with simplifying complicated material. While their main task is to study, students should also learn other things. That is to say, in addition to their studies they should also learn industrial work, farming and military affairs, and take part in the struggles of the cultural revolution to criticize the bourgeoisie as these struggles occur.

11. THE QUESTION OF CRITICIZING BY NAME IN THE PRESS

In the course of the mass movement of the cultural revolution, the criticism of bourgeois and feudal ideology should be well combined with the dissemination of the proletarian world outlook and of Marxism-Leninism, Mao Tse-tung's thought.

Criticism should be organized of typical bourgeois representatives who have wormed their way into the Party and typical reactionary bourgeois academic "authorities," and this should include criticism of various kinds of reactionary views in philosophy, history, political economy and education, in works and theories of literature and art, in theories of natural science, and in other fields.

Criticism of anyone by name in the press should be decided after discussion by the Party committee at the same level, and in some cases submitted to the Party committee at a higher level for approval.

12. POLICY TOWARDS SCIENTISTS, TECHNICIANS AND ORDINARY MEMBERS OF WORKING STAFFS

As regards scientists, technicians and ordinary members of working staffs, as long as they are patriotic, work energetically, are not against the Party and socialism, and maintain no illicit relations with any foreign country, we should in the present movement continue to apply the policy of "unity, criticism, unity." Special care should be taken of those scientists and scientific and technical personnel who have made contributions. Efforts should be made to help them gradually transform their world outlook and their style of work.

13. THE QUESTION OF ARRANGEMENTS FOR INTEGRATION WITH THE SOCIALIST EDUCATION MOVEMENT IN CITY AND COUNTRYSIDE

The cultural and educational units and leading organs of the Party and government in the large and medium cities are the points of concentration of the present proletarian cultural revolution.

The great cultural revolution has enriched the socialist education movement in both city and countryside and raised it to a higher level. Efforts should be made to conduct these two movements in close combination. Arrangements to this effect may be made by various regions and departments in the light of the specific conditions.

The socialist education movement now going on in the countryside and in enterprises in the cities should not be upset where the original arrangements are appropriate and the movement is going well, but should continue in accordance with the original arrangements. However, the questions that are arising in the present great proletarian cultural revolution should be put to the masses for discussion at the proper time, so as to further foster vigorously proletarian ideology and eradicate bourgeois ideology.

In some places, the great proletarian cultural revolution is being used as the focus in order to add momentum to the socialist education movement and clean things up in the fields of politics, ideology, organization and economy. This may be done where the local Party committee thinks it appropriate.

14. TAKE FIRM HOLD OF THE REVOLUTION AND STIMULATE PRODUCTION

The aim of the great proletarian cultural revolution is to revolutionize people's ideology and as a consequence to achieve greater, faster, better and more economical results in all fields of work. If the masses are fully aroused and proper arrangements are made, it is possible to carry on both the cultural revolution and production without one hampering the other, while guaranteeing high quality in all our work.

The great proletarian cultural revolution is a powerful motive force for the development of the social productive forces in our country. Any idea of counterposing the great cultural revolution to the development of production is incorrect.

15. THE ARMED FORCES

In the armed forces, the cultural revolution and the socialist education movement should be carried out in accordance with the instructions of the Military Commission of the Central Committee of the Party and the General Political Department of the People's Liberation Army.

16. MAO TSE-TUNG'S THOUGHT IS THE GUIDE TO ACTION IN THE GREAT PROLETARIAN CULTURAL REVOLUTION

In the great proletarian cultural revolution, it is imperative to hold aloft the great red banner of Mao Tse-tung's thought and put proletarian politics in command. The movement for the creative study and application of Chairman Mao Tse-tung's works should be carried forward among the masses of the workers, peasants and soldiers, the cadres and the intellectuals, and Mao Tse-tung's thought should be taken as the guide to action in the cultural revolution.

In this complex great cultural revolution, Party committees at all levels must study and apply Chairman Mao's works all the more conscientiously and in a creative way. In particular, they must study over and over again Chairman Mao's writings on the cultural revolution and on the Party's methods of leadership, such as *On New Democracy, Talks at the Yenan Forum on Literature and Art, On the Correct Handling of Contradictions Among the People, Speech at the Chinese Communist Party's National Conference on Propaganda Work, Some Questions Concerning Methods of Leadership* and *Methods of Work of Party Committees.*

Party committees at all levels must abide by the directions given by Chairman Mao over the years, namely that they should thoroughly apply the mass line of "from the masses, to the masses" and that they should be pupils before they become teachers. They should try to avoid being one-sided or narrow. They should foster materialist dialectics and oppose metaphysics and scholasticism.

The great proletarian cultural revolution is bound to achieve brilliant victory under the leadership of the Central Committee of the Party headed by Comrade Mao Tse-tung.

Chapter 1

Class Struggle Under Socialism

The Great Proletarian Cultural Revolution in China may well be the most important political development of the second half of the twentieth century. As a turning point in history it can be compared with the Russian Revolution of 1917. Ever since the Russian working class, led by Lenin, seized state power more than fifty years ago, world politics has been in essence action and reaction around that event. Now, when the Russian working class has lost power to a resurgent bourgeoisie, and socialism in the first workers' state has degenerated into social imperialism, the Chinese working class, led by Mao Tse-tung, is smashing the challenge of a resurgent bourgeoisie in its own country and carrying the socialist revolution forward to a new stage. As this movement progresses, world politics will increasingly revolve around it and China will stand at the center of the world stage for a time just as the Soviet Union did from 1917 to 1956.

The victory won by the Chinese people in 1949, important as it was to the balance of class power in the world, cannot be evaluated in the same terms as the Russian Revolution. In 1949 Chinese workers, allied with the peasants, the urban petty bourgeoisie, and elements of the capitalist class seized power and began the socialist transformation of their land. But since the Russian people had earlier pioneered the socialist road, this was not an historic breakthrough; it was rather the continuation and extension of the October Revolution already thirty years old.

By 1966, however, a whole new situation had arisen in the world. Socialist revolutions, though they had succeeded in transforming the economic base in a number of countries, had failed to solve the problem of bourgeois restoration. With the consciousness of the people only partially remolded, and the superstructure of society only partially recast, working class power had already been subverted in Russia and most of Eastern Europe and was under serious challenge everywhere else. At this critical juncture, the Chinese working class and its Communist Party went on the offensive. "Taking the upset of the cart in front as a warning to the cart behind," they launched a tremendous struggle to expose and defeat revisionist forces inside China and reverse the course these forces had imposed on much of the country.

Without any beaten path to follow, without any tested theory to light their way, China's revolutionaries now stand at the cutting edge of history—much as the Bolsheviks did in Moscow and Petrograd after 1917. Whether or not they are able to consolidate power and carry the socialist revolution forward where others have failed is of crucial importance not only to the Chinese people, but to the anti-imperialist struggle of all the oppressed peoples and to the revolutionary struggle of all exploited classes. Whoever doubts this should try to imagine the world without a powerful socialist state to confront and expose both imperialism and social imperialism, to give aid to national liberation struggles, to pioneer in building a new society free from exploitation and oppression. Clearly this is a turning point, not only for China but for the rest of the world.

Truth, it has been said, is always revolutionary. No exception to this rule, the truth about the Cultural Revolution is full of surprises. Most of the theories that circulate in the West fall far short of explaining the basic forces in conflict, much less the twists and turns of the developing struggle. Revolutions are rooted in crisis, but the Cultural Revolution, despite the alarums sounded by so many China watchers, did not evolve out of social, political, or economic crises in the usual sense. China was not, for instance, facing any economic impasse in 1966 when the upheaval began. The Chinese economy had been growing steadily for a number of years, crops had been good, and industrial output had been rising. A number of foreign economists had predicted that the country was on the eve of further rapid industrial development. In fact, this very healthy progress and growth potential was one reason for the Cultural Revolution taking place when it did. When any economy is on the verge of expansion it is important to the class forces in command that the direction be clear. To be specific, in the case of China, it was important both to Mao and his supporters and to the opposition whether the country's huge economic potential was to develop in a socialist or a capitalist direction. China's economic health, then, was a cogent reason for the issues to come into the open when they did.

That China's economy was doing well in the sixties is confirmed by a number of rather extraordinary facts. First, China continued to feed, clothe, equip, and care for its growing population at rising per-capita rates while comparable countries such as India struggled from one crisis to another. There is no way to prove this statistically—statistics have not generally been available since 1959—but the observations of numerous foreign visitors who, taken collectively, traveled the length and breadth of the land in the years preceding the Cultural Revolution, add up to a picture of stability and prosperity both rural and urban. Second, prices had remained stable in China for seventeen years. In fact, since 1949 many prices in China had fallen. Throughout the whole period of socialist construction after the Communist Party took power the Chinese dollar was among the soundest in the world—one of the few currencies not subject to the general inflation which wracked most economies east and west. Third, after paying off all debts to the Soviet Union in the middle sixties, the Chinese government carried no debt, either internal or external. China owed nothing to any foreign government or banker, nor did China owe anything to any internal bank or individual. This is something unique in today's world.

Crises, of course, can be external as well as internal. Some observers, Han Suyin for one, have stressed the mounting military threat from American imperialism in the Pacific and Southeast Asia and from Soviet social imperialism in Siberia as decisive in forcing a realignment in China. From this standpoint the Cultural Revolution is interpreted as an effort to put one's house in order in preparation for massive external attack.

Certainly one cannot deny that such a threat existed or that it was mounting in scale and intensity. Certainly issues of foreign policy were important in the Cultural Revolution. Differences over how to handle the rising threat of American imperialism, the growing collaboration between America and the USSR and the sharpening quarrel with the USSR over border problems and world policy; differences over how to develop modern defensive armaments; differences over support for national liberation struggles: all came to a head after 1966 and helped to define the dividing line between the contending forces in China. But it would be wrong to consider rising external pressure as the source of these differences or as the prime cause of the Cultural Revolution as a whole. The Cultural Revolution developed as a result of internal contradictions, as a result of clashes of interest and ideology arising out of the socialist construction of China and the stage which that construction had reached. Differences over foreign policy likewise had their source in these internal contradictions. Concrete analysis of the socialist revolution inside China is needed in order to understand what happened.

In general, the American academic world does view the Cultural Revolution as a clash of internal forces, but within this overall context some very inadequate theses have been postulated. One of these is that Mao Tse-tung arranged the Cultural Revolution in order to test and train all revolutionary cadres and especially those students of the new generation who had no firsthand experience of class struggle, civil war, or international war. In other words, no real struggle went on in China at all but only a kind of shadow play arranged by Mao for the education of his followers. The same people who promote this view are particularly vehement on the subject of voluntarism. They claim that history and human nature have a character of their own which cannot be tampered with by individuals. They claim that Mao is a utopian dreamer who is trying to impose his will on intractable human and social reality, an exercise in futility that only a revolutionary fanatic would undertake. At the same time they claim that Mao has singlehandedly thrown China into six years of extraordinary turmoil involving hundreds of millions of people in

36° 34′ North, 109° 28′ East

LIU Ling is a small village lying buried among the loessial hills west of the River Nan, immediately south of Yenan in northern Shensi.

The easiest way of getting there is from Sian. You first go to Tungkwan, either by branch line train or by bus via Hsienyang. In either event, you continue northwards from Tungkwan by bus up the old Hsienyang Yulin highway, spending the night at the inn at Hwangling. A couple of hundred yards north of this inn is where the 'Yellow Emperor', Hwang-ti, the mythical founder of the Han people and culture, is reputed to have been buried 4,000 years ago. At all events you can visit his tomb and the temple, recently restored, that was put up in his honour. In 1959 the government had a new stone plaque put up there, inscribed: 'Father of the Han people . . .'

This is the heart of China. The first day of your journey takes you through the river country, where China's classical agricultural civilization took shape and the people of Han developed their individuality. It was here that the early forms of the Chinese state came into being, and it was from here that China was united. The second day takes you northward across the loessial plateau with its deeply etched ravines, muddy rivers, treeless bush and cultivated fields. This is a poor part of China, a borderland through which, during long dynasties, the imperial levies marched on their way north to the frontier fortifications at Yulin. Sian was the big capital city of this huge agricultural province, Yulin its border with the realm of the nomads in the north. Yenan is 600 li north of Sian and the same distance south of Yulin. Northern Shensi is bare and barren, its climate hard. The crops fail there every other year, and its people are famed for their toughness, industry and rebellious nature. All through China's long history, northern Shensi has been one of the hotbeds of the unrest that has repeatedly flared up among the peasantry, and a hinterland for the peasant armies of many a civil war. In 1628 the peasants of northern Shensi rose, and the rising spread over the Empire. In 1636 their forces combined under the command of Li Tse-cheng and four years later it was announced that 'all land shall be divided equally between the poor and the rich', while at the same time all taxes were declared abolished for five years. In 1644 Li Tse-cheng rode into Peking at the head of the victorious peasant levies and, as they entered the city, Se-tsung, last emperor of the Ming dynasty, hanged himself to atone for his sins. This victory was soon turned into defeat, however, for the generals of the Ming dynasty preferred to let in foreigners and be conquered by the Manchurians than allow their own peasants to seize power.

In the early 1930s the peasants of northern Shensi rose and drove out the landowners and tax collectors, set up their own soviet republic and formed their own Red Army, which was led by the now legendary Liu Chi-tan. It was to northern Shensi that Mao Tse-tung and the Central Committee of China's Communist Party led China's Red Army of workers and peasants in the Long March, its great 25,000 li retreat. It was 19 October 1935 when the survivors reached Wuchichen in Kuyuan hsien. Then the 'Shensi-Kansu-Ningsia Border Region' was set up with Yenan as its administrative capital, and from there their struggle against the Japanese was directed, and it was from there that the Chinese People's Liberation Army eventually conquered all China.

You leave the bus after Ten-mile Village—before it reaches Yenan—and turn off to the left down a side road leading to the river. You are now heading west. You cross the River Nan by the ford and, as you climb the opposite slope, the white caves of Liu Ling's basic school will be on your right and, above them, the caves of the village itself, dug into Naopanshan. Paths wind up the hillside and the caves lie in rows, one above the other.

The village lies 2,500 feet above sea level, on the loessial plateau with its great hills of loess with their vast eroded slopes. Where the ground is not cultivated, the hills are covered with scrubby bush. The landscape is predominantly ochre in colour. Loess cannot easily absorb large quantities of rain. It can suck up a gentle rain, but here the rain is seldom

MYRDAL

gentle and so, when it comes, torrents of yellow muddy water gush down across the fields, digging deep furrows in the layers of loess.

Loess is rich and, if it gets water at the right time, can give big yields; but the climate here is a continental one and the rain refuses to come at the right time. The average annual rainfall in Liu Ling is about 20.72 in., 54 per cent of which falls in July-August-September. The snowfall is not great, only 3.85 in. of the above total falling in the form of snow. The ground is frost-bound to a depth of 4.2 in. for three months of the year. The winters are cold, dry and dusty, and, the ground being bare, the frost often damages the winter wheat. Spring is also a difficult season with its drought and high winds. Then they have to burn brushwood on the headlands between the fields at night to protect the young corn from the frost, and the smoke hangs heavily over the yellow earth. April and May are months of sunshine and great heat and in them no rain falls. Out of three years they reckon on one good, one middling and one bad harvest. To them there is nothing unusual about crop failure; drought, frost and hail are a constant menace.

The variation in temperature during the twenty-four hours is considerable: up to 20° C. or more. The maximum recorded temperature is 39.7 C., recorded on 29 July 1952, and the minimum —25° C., recorded on 23 January 1956. The year's average is 9.3 C.

Mean temperatures are:

January	7.2° C.	July	23.0° C.
February	2.4°	August	26.6°
March	4.5°	September	15.9°
April	11.4°	October	9.2°
May	16.8°	November	2.6°
June	21.1°	December	4.8°

A Meeting with Mao

by Edgar Snow*

I met Mao soon after my arrival [1936]: a gaunt, rather Lincolnesque figure, above average height for a Chinese, somewhat stooped, with a head of thick black hair grown very long, and with large, searching eyes, a high-bridged nose and prominent cheekbones. My fleeting impression was of an intellectual face of great shrewdness, but I had no opportunity to verify this for several days. Next time I saw him, Mao was walking hatless along the street at dusk, talking with two young peasants, and gesticulating earnestly. I did not recognize him until he was pointed out to me—moving along unconcernedly with the rest of the strollers, despite the $250,000 which Nanking had hung over his head. . . .

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*Snow, *Red Star Over China*.

Mao has the reputation of a charmed life. He has been repeatedly pronounced dead by his enemies, only to return to the news columns a few days later, as active as ever. The Kuomintang has also officially "killed" and buried Chu Teh many times, assisted by occasional corroborations from clairvoyant missionaries. Numerous deaths of the two famous men, nevertheless, did not prevent them from being involved in many spectacular exploits, including the Long March. Mao was indeed in one of his periods of newspaper demise when I visited Red China, but I found him quite substantially alive. There seems to be some basis for the legend of his charmed life, however, in the fact that, although he has been in scores of battles, was once captured by enemy troops and escaped, and has had the world's highest reward on his head, during all these years he has never once been wounded. . . .

Mao seemed to me a very interesting and complex man. He had the simplicity and naturalness of the Chinese peasant, with a lively sense of humour and a love of rustic laughter. His laughter was even active on the subject of himself and the shortcomings of the Soviets—a boyish sort of laughter which never in the least shook his inner faith in his purpose. He is plain-speaking and plain-living, and some people might think him rather coarse and vulgar. Yet he combines curious qualities of naïveté with the most incisive wit and worldly sophistication.

I think my first impression—dominantly one of native shrewdness—was probably correct. And yet Mao is an accomplished scholar of Classical Chinese, an omnivorous reader, a deep student of philosophy and history, a good speaker, a man with an unusual memory and extraordinary powers of concentration, an able writer, careless in his personal habits and appearance but astonishingly meticulous about details of duty, a man of tireless energy, and a military and political strategist of considerable genius. It is an interesting fact that many Japanese regard him as the ablest Chinese strategist alive.

The Reds were putting up some new buildings in Pao An, but accommodations were very primitive while I was there. Mao lived with his wife in a two-roomed *yao-fang* with bare, poor, map-covered walls. He had known much worse, and as the son of a "rich" peasant in Hunan he had also known better. The chief luxury they boasted was a mosquito net. Otherwise Mao lived very much like the rank and file of the Red Army. After ten years of leadership of the Reds, after hundreds of confiscations of property of landlords, officials and tax-collectors, he owned only his blankets, and a few personal belongings, including two cotton uniforms. Although he was a Red Army commander as well as chairman, he wore on his coat collar only the two red bars that are the insignia of the ordinary Red soldier.

I went with Mao several times to mass meetings of the villagers and the Red cadets, and to the Red theatre. He sat inconspicuously in the midst of the crowd and enjoyed himself hugely. I remember once, between acts at the Anti-Japanese Theatre, there was a general demand for a duet by Mao Tse-tung and Lin Piao, the twenty-eight-year-old president of the Red Academy, and formerly a famed young cadet on Chiang Kai-shek's staff. Lin blushed like a schoolboy, and got them out of the "command performance" by a graceful speech, calling upon the women Communists for a song instead.

Mao's food was the same as everybody's, but being a Hunanese he had the southerner's *ai-la*, or "love of pepper." He even had pepper cooked into his bread. Except for this passion, he scarcely seemed to notice what he ate. One night at dinner I heard him expand on a theory of pepper-loving peoples being revolutionaries. He first submitted his own province, Hunan, famous for the revolutionaries it has produced. Then he listed Spain, Mexico, Russia and France to support his contention, but laughingly had to admit defeat when somebody mentioned the well-known Italian love of red pepper and garlic, in refutation of his theory. One of the most amusing songs of the "bandits," incidentally, is a ditty called "The Hot Red Pepper." It tells of the disgust of the pepper with his pointless vegetable existence, waiting to be eaten, and how he ridicules the contentment of the cabbages, spinach and beans with their invertebrate careers. He ends up by leading a vegetable insurrection. "The Hot Red Pepper" was a great favorite with Chairman Mao.

He appears to be quite free from symptoms of megalomania, but he has a deep sense of personal dignity, and something about him suggests a power of ruthless decision when he deems it necessary. I never saw him angry, but I heard from others that on occasions he has been roused to an intense and withering fury. At such times his command of irony and invective is said to be classic and lethal.

I found him surprisingly well-informed on current world politics. Even on the Long March, it seems, the Reds received news broadcasts by radio, and in the North-west they published their own newspapers. Mao is exceptionally well-read in world history and has a realistic conception of European social and political conditions. He was very interested in the Labour Party of England, and questioned me intensely about its present policies, soon exhausting all my information. It seemed to me that he found it difficult fully to understand why, in a country where workers are enfranchised, there is still no workers' government. I am afraid my answers did not satisfy him.

Three Poems

by Mao Tse-tung

TRANSLATED BY WILLIS BARNSTONE

Warlords

Wind and clouds suddenly rip the sky
and warlords clash.
War again.
Rancor rains down on men who dream of a Pillow
of Yellow Barley.

Yet our red banners leap over the calm Ting River
on our way
to Shanghang and to Lungyen the dragon cliff.
The golden vase of China is shattered.
We mend it,
happy as we give away its meadows.

September or October 1929

Kunlun Mountain

Over the earth
the greenblue monster Kunlun who has seen

BEST COP

all spring color and passion of men.
Three million dragons of white jade
soar
and freeze the whole sky with snow.
When a summer sun heats the globe
rivers flood
and men turn into fish and turtles.
Who can judge
a thousand years of accomplishments or failures?
Kunlun,
you don't need all that height or snow.
If I could lean on heaven, grab my sword,
and cut you in three parts,
I would send one to Europe, one to America,
and keep one part here
in China
that the world have peace
and the globe share the same heat and ice.

October 1935

Liupan, The Mountain of Six Circles

Dazzling sky to the far cirrus clouds.
I gaze at wild geese vanishing into the south.
If we cannot reach the Long Wall
we are not true men.
On my fingers I count the twenty thousand li we have
already marched.

On the summit of Liupan
the west wind lazily ripples our red banner.
Today we have the long rope in our hands.
When will we tie up the gray dragon of the seven
stars?

October 1935

AVAILABLE

IN MEMORY OF NORMAN BETHUNE

[In Part II, we tried to show some of the ways in which China made progress during the 1950's. We suggested reasons for the success of the Chinese people in their efforts to build a new society, and we mentioned certain problems that arose.

The 1960's saw further progress, but they also saw the unsolved problems of the previous decade come to a head in the spectacular movement known as the Cultural Revolution.

It is time now to look at this period. To introduce it, we turn to the third of Mao's "Three Old Favorites"—an article entitled "In Memory of Norman Bethune."

The reader will remember that "The Foolish Old Man" stressed the positive qualities of the Chinese peasants and portrayed them as the basis for China's liberation. "Serve the People" praised the dedication of the rank-and-file Communists and predicted that this spirit of service would build a new China. "In Memory of Norman Bethune," though it was written before the other two articles (1939), anticipates the problems of the 1960's, the problems China would meet as she grew in strength.

Pre-revolutionary China was a simple society in comparison with the vast and complex country that the Communists find themselves trying to run today. In Yenan, the Communists' mountain stronghold in the war against

Japan, government was a fairly straightforward matter: The army consisted of small and relatively self-sufficient guerrilla units; the economy could operate on a shoestring budget; leaders and the people worked closely together in a rather romantic semirural environment. Those were the days when officials wore homespun clothes, and Chairman Mao grew his own tobacco!

Things have changed since then. Now the Communists are responsible for more people than any government has ever been in history. It is not the sheer numbers, however, that complicate matters; it is the changing nature of the society itself, particularly the growing sophistication brought about by the development of technology.

Such a society inevitably tends to breed a class of people with special knowledge and skills. Managers, bureaucrats, Party officials, civil servants, educators, technicians of every kind—these are bound to proliferate. They are also bound to have power.

The growth of this elite became a political issue in the 1960's. President Liu Shao-ch'i and his supporters seem to have felt that China's future progress would depend primarily on her ability to produce enough experts to keep pace with development, and that the society should be geared toward this end. Mao and his followers, while not denying the need for expertise, insisted that moral and political education was more important in the long run than mere technique. Specialists had to be kept conscious of their enormous responsibilities to the masses of the people. If this were not done, said Mao, a class of self-seeking professionals would one day take over, and China would follow the Soviet Union on the downhill road away from people's power.

"In Memory of Norman Bethune" was one of the principal weapons used by the Maoists in this fight. They pointed out that Mao, way back in the 1930's, had been aware of the dangers of specialization. He had singled out Bethune for praise—not just because this Canadian doctor had come and patched up Communist soldiers during the war against Japan but also because he was an *expert*, one of the best surgeons in the world, and yet he had used his skills in the service of semiliterate Chinese peasants, wounded on a battlefield thousands of miles from his home.

Mao wrote this article on hearing of Bethune's death. (He contracted blood poisoning and died at the front in 1939.) It is not two pages long, yet it contains the quintessence of Maoism. Every word became part of the Red Guards' vocabulary: With Mao, they praised internationalism, utter devotion to others, selflessness, responsibility, warmheartedness, constancy, purity, moral integrity; with Mao, they condemned buck-passing, indifference, coldness, apathy, self-centeredness, pride, and vulgarity.

It is somewhat ironic that Norman Bethune should have been made a model of virtue, for he was, according to those who knew him, a rather gruff, short-tempered person—hardly the gentle Franciscan. But this does not worry the Chinese: they are less interested in the true personality of the man than in the kind of morality he represents. He has provided China with an ideal of commitment that is not only international in scope but that also militates against the growth of an uncurbed aristocracy of experts.]

Comrade Norman Bethune, a member of the Communist Party of Canada, was around fifty when he was sent by the Communist parties of Canada and the United States to China; he made light of traveling thousands of miles to help us in our War of Resistance Against Japan. He arrived in Yenan in the spring of last year, went to work in the Wutai Mountains, and to our great sorrow died a martyr at his post. What kind of spirit is this that makes a foreigner selflessly adopt the cause of the Chinese people's liberation as his own?

Dr. Bethune at work in an emergency field hospital

It is the spirit of internationalism, the spirit of communism, from which every Chinese Communist must learn. . . .

Comrade Bethune's spirit, his utter devotion to others without any thought of self, was shown in his great sense of responsibility in his work and his great warmheartedness toward all comrades and the people. Every Communist must learn from him. There are not a few people who are irresponsible in their work, preferring the light and shirking the heavy, passing the burdensome tasks on to others and choosing the easy ones for themselves. At every turn they think of themselves before others. When they make some small contribution, they swell with pride and brag about it for fear that others will not know. They feel no warmth toward comrades and the people but are cold, indifferent, and apathetic. In truth such people are not Communists, or at least cannot be counted as devoted Communists. No one who returned from the front failed to express admiration for Bethune whenever his name was mentioned, and none remained unmoved by his spirit. . . .

Comrade Bethune was a doctor, the art of healing was his profession, and he was constantly perfecting his skill, which stood very high in the Eighth Route Army's medical service. His example is an excellent lesson for those people who wish to change their work the moment they see something different and for those who despise technical work as of no consequence or as promising no future.

Comrade Bethune and I met only once. Afterward he wrote me many letters. But I was busy, and I wrote him only one letter and do not even know if he ever received it. I am deeply grieved over his death. Now we are all commemorating him, which shows how profoundly his spirit inspires everyone. We must all learn the spirit of absolute selflessness from him. With this spirit, everyone can be very useful to the people. A man's ability may be great or small, but if he has this spirit, he is already noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people.

of President Chiang Kai-shek, Jiajun at the time became an ardent admirer of Chiang.

His education was interrupted by the Japanese attack on Shanghai. The bombing of the Great World Amusement Park, in which more than a thousand people were killed and many more injured, made it clear that Shanghai was no longer safe. Even though the Japanese stayed out of the foreign concessions, Father made plans for the family to move to Hong Kong.

Before leaving, however, he had to attend to the burial of his parents. His mother had been dead for thirty years and his father for twenty-five, but he had put off the burial in the hope of finding an auspicious site that would bring good fortune to himself and his descendants.

Meanwhile, the mother of his first six children, his common-law wife, Cao Yueheng, had also lain unburied for over a decade, while his brother, Lianyuan,[2] had died in 1933. The beginning of the Sino-Japanese war imparted a sense of urgency, since the unburied coffins could well be lost or destroyed during the fighting, resulting in the desecration of the bodies. With the assistance of his fifth sister, who was closest to him in age, Father bought a piece of land outside Hangzhou. Three graves were dug. In one he buried his mother and father, in another his brother, and in the third he buried Cao Yueheng, the mother of Jiajun and his siblings. By burying her and not his formal wife with his parents, he was in effect publicly acknowledging her status as his wife. Even as the burials were proceeding, Japanese bombs were falling from the sky.

The Lloyd Triestino liner *Conte Verde* steamed out of Shanghai harbor on Saturday, August 28, 1937, carrying 1,042 passengers, including nine members of our family. By this time, Mother had given birth to two children, a daughter, Julia, and a son, Anthony. The 11,527-ton liner was scarcely out of the harbor when it witnessed one of the tragedies of the war: the bombing of the *President Hoover* by Chinese planes that mistook the American vessel for a Japanese transport. Passengers on the *Conte Verde* saw four Chinese planes appear in the sky above them. After circling over the *Conte Verde*, they flew off toward the *President Hoover* and began to drop bombs. The nervous passengers were fearful that they would be next. Apparently what saved the *Conte Verde* from a similar fate was its distinctive white and cream color.

CHAPTER TWENTY-SEVEN

My Brother: Communist Martyr Qin Jiajun

With her marriage to Father, Mother at age seventeen found herself in the difficult position of being stepmother to six children—one of them married—only slightly younger than herself.

Those children had been separated at an early age, apparently to lighten the load on Father. The two daughters, Margaret and Alice, had been sent to live with their aunt in Suzhou. They remained with her until that lady died, and then returned home to live. The sons mainly grew up at home, except for the middle one, Jiajun.

Tongli's concubine, Yan Lizhen, who had been a close friend of Jiajun's mother, was very fond of Jiajun and adopted him. So Jiajun was sent to live with them while still an infant and stayed there until he was ten years old, at which time Miss Yan left Tongli to marry another man, and Jiajun returned home. But he continued to maintain a close relationship with Miss Yan to the end of his life. She was the only mother he ever really had, for his own mother died when he was an infant.

The death of his mother, combined with his being sent to live with foster parents for many years, undoubtedly had an effect on him. The marriage of his father to Tongli's daughter must have been especially unsettling; it must have seemed almost incestuous since now his foster sister was his stepmother.

His childhood experience appears to have turned him into someone deeply concerned with the ills of society. He was filled with the idealism of youth and became a vegetarian at an early age, when he considered himself a Buddhist. Once, after his friends had enjoyed a chicken meal, Jiajun composed a requiem in memory of the chicken.

By the time of my parents' wedding, all five of Father's unmarried children were living at home. Father set up two households, adjacent to each other, situated at Fuming Terrace at Avenue Foch in the

After this narrow escape, the liner continued on its three-day voyage to Hong Kong, from which it was to continue on to Venice, Trieste and Brindisi by way of Singapore, Colombo, Bombay and Port Said. On September 1, the liner reached Hong Kong, and its passengers joined the hundreds of thousands of Chinese refugees pouring into the British colony. The very next day, Hong Kong was struck by the worst typhoon in the colony's history. Uncounted thousands of fishermen drowned. Twenty-seven steamers were sunk or blown ashore. Our family had just moved into a house in Kowloon, on Boundary Street. But the roof caved in because of the typhoon, and the family had to find new living quarters, this time on Arbuthnot Road. Eventually, more permanent accommodations were found in an apartment at 11A Robinson Road, halfway up Victoria Peak.

The three boys did not remain long in Hong Kong. Before the end of the year, they returned to Shanghai to continue their studies. Although much of Shanghai was in flames, the foreign settlements were still unaffected and classes continued in the Zhengshi Middle School. The school hired foreigners to serve on their board of directors as a shield against the Japanese. In this artificial atmosphere, the brothers continued their studies until graduation in mid-1938, but many students had dropped out. The class in which Jiaju and Jiajun had started out had about fifty students. When graduation time came, only eighteen remained.

Though the Kuomintang forces put up a valiant resistance in the defense of Shanghai, they were overwhelmed by Japanese troops, who inflicted a quarter of a million casualties.

Chiang Kai-shek traded space for time, repeatedly retreating before the well-trained, well-equipped Japanese soldiers. Jiajun, nineteen, watched helplessly from Shanghai as the Japanese seized Nanking. The Kuomintang then moved the capital to Hankow until that city, too, was lost. Finally, the Kuomintang government withdrew into Sichuan province, in the southwest, and established their wartime capital in Chungking.

Jiajun wanted to go to Chungking to join the government in resisting the Japanese, but Father would not hear of it and made him continue his studies.

A frustrated Jiajun enrolled in Datong University, where he pursued a curriculum in the sciences. Datong University was very different from the right-wing Zhengshi Middle School. Like much of

Shanghai at the time, it was a hotbed of intrigue. There were agents working for the Japanese, the Kuomintang and the Communists, all of them acting clandestinely, spying and reporting on one another. Most of the students were nationalistic, but many did not dare speak openly. Even in the foreign settlements, anti-Japanese activities were discouraged. There were no anti-Japanese public speeches and no public rallies. The united front between the Kuomintang and the Communists was holding, but neither side really trusted the other.

By the end of 1938, the Japanese controlled most of northern China and vast tracts of eastern and central China. So large was the territory that they set up several puppet administrations to help them govern. The puppet administration could control only key cities and communications lines, such as railroads. In the countryside, especially in border regions where provincial boundaries met, the Communists set up anti-Japanese bases.

When Jiajun entered Datong University, the Communist New Fourth Army had just been formed, with the sanction of the Kuomintang government, and was operating in central China, primarily in the southern part of Jiangsu province. Northern Jiangsu was dominated by Kuomintang troops. As long as these two forces, both ostensibly anti-Japanese, were on opposite sides of the Yangtze, there was no direct confrontation. But in the spring of 1940 the New Fourth Army moved into northern Jiangsu, and in July 1940, at a small town called Huangqiao, Communist forces wiped out a Nationalist unit. The Kuomintang brought in reinforcements and, at the beginning of September, another battle was fought at Huangqiao. Severe casualties were suffered by both sides, but ultimately the Communist troops succeeded in routing the Kuomintang army.[3] The Huangqiao battles brought into the open the deep rift between the Kuomintang and the Communists.

In January 1941, the Kuomintang government ordered the dissolution of the New Fourth Army, charging serious breach of military discipline. The Communists, instead of obeying the order, reorganized the army into seven divisions. From this time on, the Kuomintang-Communist alliance was, for all practical purposes, at an end. And the New Fourth Army, which was entrenching itself in northern Jiangsu, acted like a beacon for Shanghai's student intellectuals.

At Datong, Jiajun's interest in politics found expression in the Milky Way Drama Society, a students' organization. Jiajun probably did not know it at first, but the society was a Communist-front organization. It had only a small core of party members, and all public activities were done in the name of those who did not belong to the party. Gradually, Jiajun became one of the most active participants. He acted and directed, as well as wrote scripts. By the autumn of 1939, he was one of the three leaders of the group, only one of whom was an underground Communist-party member. Performances were held both on and off campus.

Underground party members at Datong had their eye on Jiajun. Though from a relatively well-off family, he was frugal, did not play cards or mah-jongg, and dressed simply. "He was very active and enthusiastic," one recalled. "He was engaged mostly in anti-Japanese propaganda. He was hardworking and patriotic; a very good comrade."

Jiajun was zealous in acting on his beliefs, easily attracted to new ideas. He had great sympathy for others and once, when he observed two policemen shoot and kill a robber, he voiced sympathy for the victim, saying that he had fallen like a "paper man" after being shot.

He thought all Chinese should speak Mandarin, the national language. Since he himself spoke only the Shanghai dialect, he devoted himself to the study of Mandarin, going to the park regularly to practice. After a month, he had made so much progress that he was able to speak Mandarin when he performed onstage.

Many of the underground Communists rose to positions of prominence at this time, but the person who undoubtedly exercised the greatest influence over Jiajun was a woman known as Qu Jin. She was the underground party secretary at Datong University.

Shanghai being the cosmopolitan city that it was, many of the students at Datong were very sophisticated and worldly, but Jiajun did not find them attractive. He found girls more appealing who were straightforward and warm. Qu Jin was such a person. Her father was a wealthy banker, but she wore no makeup and kept her hair short and straight. She was very lively and a good talker. She was also the editor of a school magazine.

The two of them often discussed politics, and she referred him to works on political philosophy. She told him that it was not necessary to go to Chungking to resist the Japanese, that revolutionary activities could be conducted anywhere. They often strolled through the streets of Shanghai until late at night, she propounding her political views and he listening silently while falling in love with her. Though she visited him at home several times, she never met other members of the family. Father, of course, was still in Hong Kong, and Margaret was married and not living at home.

Jiajun did not know at first of Qu Jin's Communist affiliation. To him, she was a like-minded thinker and the romance of his life.

There is no evidence that she led him on. In fact, it is likely that she let him know, gently but firmly, that he should put romance out of his mind. That is probably the reason he attempted suicide by taking poison. After he recovered, he decided to accept her on her terms. And with her introduction, he was inducted into the underground Communist party.[4]

In a simple ritual held in the home of a friend, attended by only two or three people, Jiajun officially became a Communist some time in August or September of 1940. In a plainly furnished room, bereft of flags or portraits, he swore that he was joining the party voluntarily and would strive all his life to fulfill the party's aims, preserve its secrets and never betray his comrades. In the interest of security, no membership card was issued.

Communist-party members were never publicly identified as such. In fact, party members might not know each other, as each cell of three was isolated from the others to minimize damage. Thus was forged a chain, each link of which could be exposed without the rest automatically suffering a similar fate. Of course, that also made it difficult for a Communist to know whom he could or could not trust. And when a link in the chain was severed, it was hard for those at lower levels to reestablish contact with party authorities. For this reason, during the Cultural Revolution, many party members were jailed for acts that they had carried out under party direction in the 1930s and 1940s, since they were unable to prove the facts. Their leaders had been arrested or killed and no records had been kept.

In March 1941, at the express instructions of the party, Jiajun went into hiding. To prevent capture, he had been advised not to live at home. He therefore went to stay with his foster mother, Yan Lizhen. Later, the party decided that he should leave for the Communist-held areas in northern Jiangsu, under the New Fourth Army.

In early 1942, Jiajun left Shanghai, having completed only the midterm of his third year at Datong. His foster mother gave him two hundred dollars. He and other students were led through enemy lines by guides who moved back and forth between the Japanese and the Communist areas. Strict secrecy was imposed, and even people within the same group did not know each other.

From Shanghai, he took a passenger ship up the Yangtze River to where the river divides into a number of narrow tributaries. There, the Japanese controlled the coast, but virtually all the inland counties were under the Communists. Trekking up to twenty miles a day, Jiajun made his way deep into the interior. There were stations set up along the way, where he was greeted warmly as a newly arrived comrade. He passed through Huangqiao, the scene of the two major battles between the Kuomintang and the Communists, and pressed on until he finally reached his destination, Dongtai, the stronghold of the New Fourth Army.

When Jiajun arrived in Dongtai, living conditions in the area were poor. There was enough to eat, but each person received only a dollar a month for such necessities as soap and toilet paper. The money given to him by his foster mother was gone, lost to robbers who accosted him on his journey. Jiajun wrote to his oldest brother in Shanghai, who managed to send him some money.

In the New Fourth Army, Jiajun adopted not only a new way of life but a new name, calling himself Wang Shengbai. It was the custom for party members to change their names once they were in the "liberated areas" controlled by the Communists. This was because, in those areas, they operated openly as Communists. If their real names were known, their friends might be endangered and their party connections exposed back home.

Jiajun donned the gray army uniform, complete with gray cap and cloth shoes. He was named political instructor. His duties included organization of cultural events, teaching and spreading anti-Japanese and pro-Communist propaganda.

But he was not satisfied with limiting himself to propaganda and educational work. He wanted to throw himself into the actual fighting. His high spirits were reflected in a rare letter he wrote to an old school friend in Shanghai: "I am very happy for today I exchanged my gold watch for a pistol."

His contacts with family and friends were by necessity sporadic. From time to time, he could arrange for letters to be sent indirectly to a family member or to one of his former colleagues at the Milky Way Drama Society. One day, a comrade of his arrived from Jiangsu and called on Father to seek financial assistance. Father, who at the time had been unemployed for years, took a ring off his finger and gave it to him.

Jiajun engaged in actual combat, going into the field armed with his pistol and with grenades strapped to his side. He fought several battles in northern Jiangsu.

In the autumn of 1942, his unit was in the vicinity of Dongtai, engaged in a major battle with the Japanese. The fighting was going well and the Communists clearly had the upper hand. Jiajun rose and called upon some enemy soldiers in a pillbox to surrender. He was struck by a bullet and killed. At the time of his death, Jiajun was only twenty-three years old.

It was a long time before our family knew about his death. Conditions at the time made it impossible for the New Fourth Army to notify bereaved family members of their loss. When the Communists took over Shanghai in May 1949, as they were sweeping to victory nationwide, Margaret hoped to see her brother return. When efforts to locate him failed, she placed a notice in the personal columns of the newspapers inquiring about his whereabouts. But there was no response.

Three years later, in 1952, Margaret received a letter from a former comrade of Jiajun's, informing her that "Comrade Jiajun joined the revolution in northern Jiangsu in the winter of 1940. He was a brave man. Unfortunately he was killed in the battle of Jiaoxie township in Dongtai during the autumn of 1942."

Jiajun had been buried where he fell, in an obscure, unmarked grave. But he was not forgotten. In 1953, the Shanghai municipal government issued a certificate to his surviving family members, hailing him as a martyr in the Communist cause. The certificate was delivered to Margaret's house with much clanging of gongs and clashing of cymbals to mark the joyous occasion.

The certificate turned out to be very useful in later years, as Margaret was able to overcome many problems by demonstrating that she was the sister of a Communist martyr. Unfortunately, it was lost during later political disturbances.

Although Margaret knew about Jiajun's death, the rest of the family in Hong Kong and the United States did not learn about it or many years. We were separated by great distances, and did not ommunicate often.

Father apparently did not find out until Margaret and her family moved to Hong Kong in 1957, and the news did not appear to affect

2

Can the Sun Rise in the West?

Dirty frogs want to feed on crane,
Poor scum hope for great happenings in vain
Look at yourself in some ditch water, do!
What great deeds can be done by the likes of you?
Can snow fall in mid-July?
Can the sun rise in the western sky?

Landlord Ts'ui
From the opera
Wang Kuei and Li Hsiang-hsiang

LONG BOW VILLAGE shared in the turbulent history of feudal China.* Over the centuries the Empire was many times invaded and twice conquered from without. From within the body politic was rocked by violent rebellion no less than 18 times. Province-wide and county-wide revolts were too numerous to record. But neither conquest nor rebellion altered the basic contours of society. The invaders were pastoral nomads who grafted themselves onto the apex of the country's power structure without modifying its base. The rebels were most of them peasants. Even though these peasants several times brought dynasties low they proved historically unable to establish any alternative to the emperor-ruled, landlord-tenant system. After each upheaval life returned once again to the old way.

Even the century of mounting crisis and change that began for China with the British-imposed Opium War of 1840 failed to shatter, though it certainly weakened, the hold of the gentry over China's good earth and the peasants who tilled it. As late as 1945 many gentry in the interior still could not conceive of basic change as possible. Families might rise and fall, rebel armies advance or retreat, new gods challenge old, machine textiles replace handwoven goods, steam and electricity replace man and mule in distant ports, but in the quiet countryside landlords continued to don long gowns, collect exorbitant rents, pay off the soldiery, manicure their fingernails, and eat white flour made from wheat. Tenants continued to wear dirt-stained trousers, sweat in the fields, render up the major part of what they raised in taxes and rent, and shiver through the winter on coarse millet, chaff, and bran. When anyone mentioned change, the gentry asked confidently: "Can the sun rise in the west?"

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* Many scholars use the word feudal to describe only the vassal-lord, serf-and-manor system characteristic of medieval Europe. In this book the word is used in a broader sense to describe a society in which a ruling class, basing its power on the private ownership of and control over land, lived off a share of the produce extracted from that land by a class of laboring people. The latter, though neither slaves nor serfs, were still so closely bound to the land which they cultivated as to make them little better than serfs of the landed proprietors. It was a society, furthermore, in which these two classes constituted the main social forces and determined the contours of development.

This confidence of the gentry was based on the stability of the land system and the culture it engendered—a system and a culture that had survived and often flourished since before the time of Christ. Under this system, which in one decade abruptly disappeared forever from mainland China, a typical community was made up of a small number of landlords and rich peasants and a large number of hired laborers, poor peasants and middle peasants.* The landlords and rich peasants, who made up less than 10 percent of the rural population, owned from 70 to 80 percent of the land, most of the draft animals and the bulk of the carts and implements. The hired laborers, the poor peasants, and the middle peasants, who made up more than 90 percent of the population, held less than 30 percent of the land, only a few draft animals., and a scattering of implements and carts—a condition which placed them perennially at the mercy of the more well-to-do and condemned them to a life of veritable serfdom.

If one takes the percentages above as a yardstick one finds that the people of Long Bow were more fortunate than the average, for the concentration of land ownership there, in the early 1940's, was not nearly as high as was general in other parts of China, or even in other parts of the Shangtang region. On the eve of the land revolution the landlords and the rich peasants together made up about seven percent of the population and owned directly 164 acres, or 18 percent of the land. Through religious and clan associations they controlled another 114 acres bringing the total land under their control to 278 acres, or 31 percent. They also owned 18 oxen, mules, and donkeys, or about 33 percent of the draft animals. These were low figures compared to many other Chinese communities.

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* "Those who possess a great deal of land, who do not themselves labor but depend entirely on exploiting the peasants through rent and usury, sustaining themselves without toiling—*these are the landlords*. Those who own large amounts of land, plow animals and farm implements, who themselves take part in labor although at the same time they exploit the hired labor of peasants—*these are the rich peasants*. Those who have land, plow animals, and farm implements, who labor themselves and do not exploit others, or do so only slightly—*these are the middle peasants*. Those who have only a small amount of land, farm implements and plow animals, who labor on their own land but at the same time have to sell a part of their labor power—*these are the poor peasants*. Those who have no land, plow animals, or farm implements and who must sell their labor power—*these are the hired laborers*." (From Jen Pi-shih, *Several Problems Regarding Land Reform*, 1948. Not published in English.)

If the landlords and rich peasants held less than was usual, the middle peasants held much more. They made up 40 percent of the population, held 45 percent of the land and 66 percent of the draft animals. Even so, they were not the largest group in the village. The poor peasants outnumbered all others with 47 percent of the population. They held only 24 percent of the land. Six percent of the people were hired laborers. The two most exploited groups thus made up more than half of the population, owned less than a quarter of the land, and only five percent of the draft animals.

Very interesting and significant was the factor of family size. The landlords and the rich peasants averaged more than five persons per household, the middle peasants fewer than five, the poor peasants between three and three and a half, and the hired laborers about three. There was thus a direct correlation between the size of the family and its basic economic security measured in terms of productive property. Although the birth rate in all established families was approximately the same, those with land, tools, and stock were able to maintain larger families and prosper. Those without land or with very small holdings were often unable even to marry. If they did marry they were unable to hold their families together, lost more children to disease and famine, had to sell children, or even sell wives, and thus had households about half the size.

If the land holdings of the prerevolutionary period were calculated on the basis of the number of families, rather than per capita, the concentration of wealth in the hands of the landlords and rich peasants was more marked. On that basis—a very realistic one for China, where the traditional emphasis has always been on the family rather than on the individual—the landlords and rich peasants, with only five percent of the families, controlled 31 percent of the land; the middle peasants, with less than a third of the families, held 45 percent of the land; and the poor peasants and hired laborers together, with 62 percent of the families, held only 24 percent of the land. Even on this basis the concentration of land ownership in Long Bow was not high; the landlords and rich peasants were relatively poor; and the middle peasant group was unusually large, a factor which was

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to have considerable influence on the whole future of the community.

One reason for the comparative dispersion of land ownership was the poor quality of the land. Whereas in many parts of China it took only half an acre or less to support one person, in the southern districts of Lucheng County it took about one acre. Irrigation easily could have doubled yields, but without large-scale engineering projects no general irrigation was possible, even on the flat that surrounded the village. In addition, a good part of the land—at least one third—was on the hill and therefore impossible to irrigate. The whole region, located at the very end of Shansi's fertile central valley only a few miles from high, often rocky mountains, was extremely high and cold and hence a peripheral area agriculturally. In general, in every country in the world the highest concentration of landholding is to be found in the richest, most fertile valleys, and the lowest concentration in the poorest mountain regions where the surplus possible from one man's labor is least, and hence the rate of exploitation is the lowest. The mountainous regions of Southeastern Shansi were no exception to this rule.

The land held by the landlords and rich peasants, while ample, was not enough in itself to make them the dominant group in the village. It served primarily as a solid foundation for other forms of open and concealed exploitation which taken together raised a handful of families far above the rest of the inhabitants economically and hence politically and socially as well. Usurious interest rates on loans, profits from commercial and industrial ventures, the spoils of public office, and graft or commissions from the management of temple, church, and clan affairs—when added to the revenues from land ownership and land management—gave these families an influence in gross disproportion to their numbers or to the acreage which they held.

Long Bow's richest family, the seven-member household of the landlord Sheng Ching-ho tapped every one of these income sources. Sheng Ching-ho was a healthy, able-bodied man, but he never engaged in any form of manual labor. He did not have to. His income was many times that of the most prosperous middle-peasant family. He cultivated long fingernails, wore a long gown that made manual work impossible and considered it beneath his dignity even to lift his bag onto his cart when he went on a trip.

The heart of Ching-ho's "empire" consisted of 23 acres of fertile land—the largest holding in the village if one excludes the land of the "Carry-On Society" of the Catholic Church.* To work these acres he hired two year-round laborers plus extra hands at harvest time. In livestock, the second most important category of rural wealth, he

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* For a description of this society and its operations, see Chapter 5.

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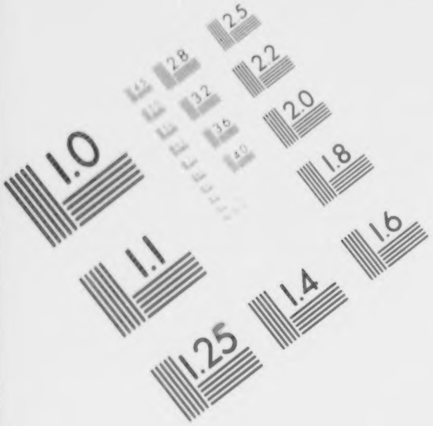
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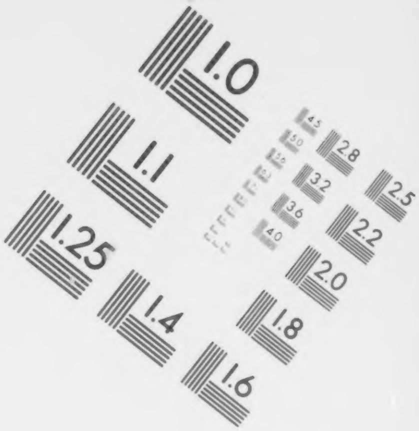
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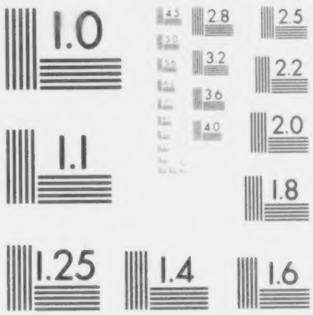
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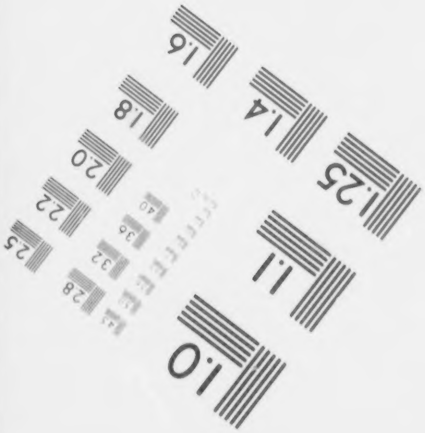
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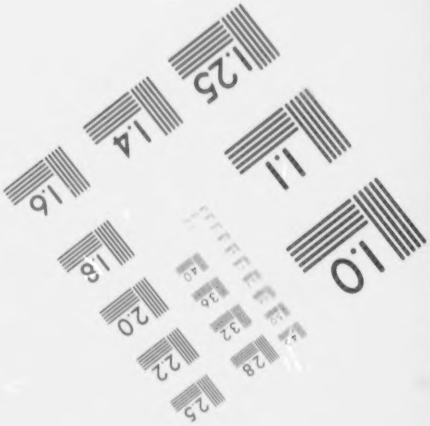
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owned two draft animals, a flock of sheep, and several hogs. He employed two boys full time to look after the sheep. His industrial enterprise was a small distillery where *paikar* was made from kaoliang grain. The wine cost about 20 cents a catty to make and sold for about 30 cents a catty.[*] When in full production this distillery turned out over 100 catties a day. In this plant Ching-ho employed two men for about seven months every year. The distiller's grains left over from the process were fed to fattening hogs.

The income from these enterprises was fairly large and since the family lived very frugally, Sheng Ching-ho had a yearly surplus. Some of this surplus he converted into silver coin which he buried in the back part of his courtyard. Another part he invested in a distillery owned by another landlord, Fan Pu-tzu. The rest he loaned out to peasants in desperate need and, by charging exorbitant interest rates (up to 50 percent a month), often doubled or tripled his principal in one season. Those who were unable to pay lost their land to him. If they had no land, they lost their livestock, their carts, their implements. This loan business was actually run by his wife, a woman with a very sharp business head who kept careful track of every copper coin.

With his wife in command of the loans, Ching-ho himself had plenty of time for such equally lucrative operations as managing the affairs of the Pei Lao Shih or North Temple Society, a charitable organization set up to help support the village school, lend money to members in distress, give insurance-type benefits, and placate the gods. This was a Buddhist religious group to which many peasants contributed money and grain. The society owned about five acres of land which Ching-ho managed. He also ran the group's annual fair and hired the traveling players who staged the opera without which no fair could be called a success. Since Ching-ho was in charge of all the funds, it was a simple matter for him to deduct a suitable commission. It was also a simple matter for him to arrange the accounts in such a way that the amount written down as the cost of the entertainment was always greatly in excess of the sum actually spent. He pocketed the difference. Once every 40 years the North Temple Society sponsored an especially grand fair. On such occasions much more money was spent and Ching-ho's share, when this fete finally fell to him, was proportionately greater. He himself confessed that he made more than 500 silver dollars on this one big fair alone.[**]

As a fertility and good luck offering to the gods, each member of the North Temple Society had to pay annually a certain amount of grain per acre. All this grain went to Ching-ho's home and eventually found its way to his distillery. No accounting for this wealth was ever made to the people.

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[*] A catty is equal to half a kilogram or 1.1 English pounds.

[**] The silver dollars mentioned in this book are worth about 50 cents in U.S. currency.

Concerning the manager of a similar temple society in South China, the well-known sociologist, Fei Hsiao-tung, has this to say:

> He is theoretically selected by common consent; in practice, the position is held in rotation by influential men of the village by their common consent. The invariable practice of ignoring the poor in questions of administration is justified by the statement that their poverty disqualified them, since they could not reimburse the public coffers were they to make mistakes. It is impossible to say how much profit accrues to the treasurer, for, since the only concern of the people is that the traditional functions be performed, there is no system of auditing or making public his accounts.*

By no means a man to place all his eggs in one basket, Ching-ho also headed the *K'ung Tzu Tao* (Confucian Association) of the whole Fifth District. The Confucians of 30 villages were under his leadership. In Long Bow the overwhelming majority of the people belonged to the Confucian Association. Periodically Ching-ho held a banquet for its members and collected contributions to pay for the food and the entertainment. The contributions were usually greater than the cost of the banquet, and Ching-ho kept the difference. Since the Confucians of the whole district contributed, the income was large.

This Association undertook another service to members from which the income was also considerable. This was spirit talking. For a sum of money or grain one could talk, with the aid of a medium, to a parent long dead. This was called *yuan kuang*—the distant view. For an equivalent sum one could talk to one who had just died. This was called *hui yin*—the return impression. Payments for both types of messages were paid to Ching-ho, who managed the whole procedure. The ability to arrange these conversations with the dead gave him awesome power over that wide cross section of the people who believed in this occult practice.

To round out his career Sheng Ching-ho was active in politics. He served for many years as village head under the administration of Shansi's Governor, Yen Hsi-shan. This office carried with it no salary but it put the incumbent in a position to receive all kinds of emoluments —gifts and invitations to feasts on holidays, favors in return for the arbitration of disputes between families, graft in the collection of taxes and the assembling of materials for public works, commissions on the handling of public funds of all kinds. By far the largest source of Ching-ho's administrative "take" came from the cut he took of all taxes. If the county magistrate demanded two bushels of grain per family, he demanded five and kept three. He accepted no excuse for failure to pay. People had to deliver their tax grains even if they had to sell their children to do it. In fairness to Ching-ho it must be added that of the three bushels he held back, only a portion went into his own granary. He had to split the taxes many ways with subordinate officials, soldiers, etc.

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* Fei Hsiao-tung and Chang Chih-i, *Earthbound China*, Chicago: University of Chicago Press, 1947, p. 55.

Since Long Bow was the district seat and a garrison town, in addition to the frequent tax collections, the population had to bear the burden of feeding soldiers and officers who walked in and demanded meals. If anyone offered them coarse food such as millet, they threw it in the privy. They wanted good things to eat. They often went to the village inn, ate their fill and made the people pay, but they never bothered Ching-ho in such petty ways. They depended on him for tax gathering, public administration, and the adjustment of community disputes. It was Ching-ho himself who invited officers to his home, entertained them lavishly, fed them wheat dumplings, and gave them the finest tobacco to smoke. He, of course, paid for all this with public funds.

As village head Sheng Ching-ho was also a member of the Kuomintang Party. Although, out of prudence, he resigned from village office just before the Japanese conquerors arrived, he kept up his Kuomintang membership throughout the occupation and the subsequent surrender in 1945.

The power which Ching-ho wielded by means of these various connections was enormous in terms of village life. He used it to acquire wealth and more wealth. He was especially vigorous in taking over other people's land and houses. Han-sheng was an old man who owned half an acre of very good land just to the east of the village. In a crisis he once borrowed $13 from Sheng Ching-ho. Three years later the principal plus interest amounted to a very large sum. Though Han-sheng paid off some of it, he couldn't pay it all. Ching-ho then seized the half acre and the summer harvest that had just been reaped on it. Because he did not want the millet he plowed it under and planted wheat in the fall. Han-sheng was left with nothing.

The middle peasant Shih Szu-har borrowed $125 from the North Temple Society managed by Ching-ho. Two years later, when Szu-har was unable to pay, he lost his land—all six acres, his eleven-section house, his donkey, and his cart.* The whole family, including several very young children, were driven outside to live in the open. Luckily Szu-har had both loyal friends and skill as a carpenter. He found shelter and work and was able to save his family from starvation.

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* A section of a Chinese house is from six to nine feet wide and may or may not be marked off by a partition. It is determined by the distance between the main rafters which hold up the roof.

At the time when Ching-ho took possession of Szu-har's land it had just been planted. The young millet shoots were pushing through the soil and they had been hoed once. Ching-ho put the land up for sale but the price he asked was so high that no one could afford to buy it. Though weeds smothered the young millet, Ching-ho would not allow Szu-har to go on the field and the crop was lost.

A poor peasant named Shen borrowed $4 from Ching-ho in order to buy medicine for his sick wife. As a guarantee for the loan he indentured his son Fa-liang to Ching-ho for seven years. At the end of seven years, because of illness, deductions for broken tools, and outright cheating on the part of Ching-ho, Fa-liang owed many times the original debt and had to tear down part of his house and sell the roof timbers to win his freedom.

The landless and the land poor were not the only victims of Sheng Ching-ho. A prosperous rich peasant, P'ei Ho-yi, owned 13 acres and a fine house of 20 sections. This house adjoined Ching-ho's and the landlord wanted very much to add it to his own. In order to do so he first had to bankrupt Ho-yi. He encouraged Ho-yi to smoke opium, and when Ho-yi could no longer afford to buy opium, he loaned him the money with which to keep the supply coming. When Ho-yi's debt had grown to alarming proportions, Ching-ho decided to form a revolving loan society by means of which, in the course of several years, Ho-yi could pay off his debt. Quite a few peasants were drawn into this scheme. Each contributed three or four silver dollars to a fund which each in turn could use interest free for a year. Ho-yi was made secretary of the society and got the first year's pot. Since he was floating in an opium trance most of the time, Ho-yi easily lost track of the exact standing of the shares and, when Ching-ho suddenly announced that $50 was missing, he had no way to refute it. Ching-ho came forward with a solution. He took Ho-yi's house and three acres of his land in return for paying off the other partners. To settle the rest of the debt to Ching-ho, Ho-yi had to sell what remained of his land. Completely bankrupt, he and his family were driven into the street and forced to leave Long Bow.

Next to Sheng Ching-ho the most important landlord in Long Bow Village was the Catholic, Fan Pu-tzu. He owned 14 acres of land, a flock of sheep, several hogs, a distillery—larger than the one run by Ching-ho—and a liquor store in Horse Square, one mile to the north. He employed two full-time laborers, two shepherds, three distillery workers, two clerks, and seasonal help when needed. His household was notorious for the bad treatment meted out to laborers and servants. He paid one youthful worker in the distillery $7 a year, called him off the straw in the cowshed at three o'clock in the morning and set him to grinding grain. At noon, when the whole family took a nap, this boy was not allowed to rest but had to carry water. In the afternoon the family ate an extra meal of noodles, but the laborers got only the two regular meals of coarse millet and corn dumplings.

Among the rich peasants—men who themselves labored on the land but earned more through exploitation than they did by their own labor—Kuo Fu-wang and his brother Ch'ung-wang were the best known. In fact, they were considered to be the meanest employers in the whole village. The brothers owned 22 acres that yielded each year close to eight tons of grain, two draft animals, and all such necessary farm tools and equipment as carts, plows, harrows, and seeders. Part of their land they worked themselves with the help of hired labor. The rest they rented out to tenants.

During the famine years of 1942–1943, Ch'ung-wang had no mercy on his tenants. The Miao brothers had been paying rent to him for many years, but in 1942 they did not harvest enough of a crop to live on. Ch'ung-wang insisted on payment in full. They offered him some of their own land. He refused it. In order to settle up with him they were then forced to borrow grain from others. After paying the rent they had nothing to eat. Both of them died of starvation before spring. P'ei Mang-wen's mother, another of Ch'ung-wang's debtors, also died after paying him back $1.50. A third peasant, Ho p'ang, lost crop, clothes, and household furniture to Ch'ung-wang.

At the height of the famine, with the people dying of starvation on every side, Ch'ung-wang collected all the grain he could and held it for speculative prices in an underground vault that served as the family tomb. He held it so long that much of it rotted.

Kuo Ch'ung-wang also evaded taxes for more than 20 years on three acres of land that were not registered with the county. His official deeds called for three acres less than he actually owned and the evasion of taxes on this land threw an extra burden on the middle peasants who had to bear the brunt of all grain levies. This type of tax evasion was common among those gentry with wealth or influence enough to bribe or otherwise pressure the makers of deeds and the collectors of taxes.* The acres so held were called "black lands."

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* The word gentry is used here to describe landlords, rich peasants, and persons who made a career of serving them and their interests (such as bailiffs, public officials, village scholars) whose standard of living was comparable to that of the wealthy and came from the same source—the exploitation of the peasants.

The wealth accumulated by Kuo Ch'ung-wang, Fan Pu-tzu, Sheng Ching-ho and the other gentry through usury, land rent, and the exploitation of hired labor could not easily be converted into capital—that is, it could not easily be invested where it would yield a profit and reproduce itself with certainty.

The returns from money-lending were large, but the risks were also great. There was no limit to the number of poor peasants in desperate need of grain and funds, but few could offer anything by way of security. All the possessions of many a family could not realize $5 on the market. Children could be seized in lieu of property, but in a bad crop year teen-aged girls sold for less than a hundredweight of grain, and they had to be fed.

A profit could be turned by making liquor but there was a limit to the amount of grain available for mash and a very restricted market. People were willing enough to drink liquor, but they had nothing with which to pay for it.

There were no savings banks; there was little commerce and less industry. The only thing left to invest in was land. Land was safe, but the returns were small when compared with those from usury because scarcity drove land prices ever upward.* The amount of good land on the market in Long Bow and the surrounding villages was never large while prospective buyers were numerous. Improving the land was out of the question. Irrigation would have doubled yields but the water table was too low for the donkey-powered bucket pumps so common on the plains of Hopei a hundred miles to the east. In order to bring water, a canal several miles long was required—a project that was beyond the power of any one landlord or even of the whole village. For such a project county-wide cooperation and support was necessary, but the bureaucrats of the *Yamen* (county government) were not interested. So the land remained dry while the waters that drained from the ranges to the East flowed untapped to the North China plain.

Money could have been spent on indigenous fertilizers, better seed, and improved implements, but there was no guarantee of any immediate return. A dry year could make fertilizer useless. Should the yield by chance go up, taxes claimed the increase. Under such conditions no one developed fertilizers, seeds, or implements. The landlord's surplus grain was converted instead into coinage and buried in the ground.

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* J. Lossing Buck in his *Chinese Farm Economy* estimated that the interest on capital invested in land averaged only 8.4 percent annually. Usurious loans yielded 30 percent a month and more. See R. H. Tawney, *Land and Labour in China*, London: George Allen and Unwin, Ltd., 1932, p. 67.

The loans that were made to the peasants went mainly to cover emergency expenses such as funerals, illnesses, weddings, and the food consumed during the "spring hunger," rather than for productive improvements such as wells, plows, or stock. Once the money was spent, neither the borrower nor the economy had anything to show for it.

Money spent on land likewise added nothing to the productive forces. It only gave the purchaser the right to demand whatever share of the tenant's meager crop current social relations allowed. It in no way increased that crop.

Hoarding the remainder of the surplus only deepened and perpetuated the stagnation. A community in desperate need of development could not use the only capital at hand. While a fortune in gold and silver lay in secret caches underground, peasants for whom an ox or a plow might mean prosperity were condemned to starvation; at least half the population sat idle five months of the year because they lacked the resources for handicraft production, for small local industries, even for the mules and carts with which to do transport work once the crops were harvested in the fall. The iron ore in the hill south of Long Bow and the coal in the mountain north of Lucheng were never mined for lack of funds, while thousands of people in the villages between roughed it through the winter like cattle, doing nothing, and eating as little as possible in order to make their grain last until spring.

Unused resources, wasted manpower, declining production—these were the fruits of a system that in the long run could only bring disaster on its victims and beneficiaries alike.

19. To Rebel Is Justified

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DISSENT

> *"Some people have the following view: it is revolutionary if we act in accordance with the will of the leaders in power and counterrevolutionary to oppose the will of the people in power. I cannot agree with this debasing of the concept of revolution."*
>
> *Wei Jingsheng*

It seems an old story now—Peking's Democracy Wall is already covered with billboards advertising water pumps, fork lifts, and machine tools. But one bitterly cold winter evening, a few weeks before an irritated government ordered the posters ripped down from that two hundred-yard stretch of yellow-gray brick wall in front of a bus station on the Avenue of Eternal Tranquility, I remember setting out for the home of an activist, Liu Qing, a thirty-six-year-old factory technician. The previous afternoon, a Sunday, he had been at the wall distributing copies of the transcript of the trial of China's best-known dissident, Wei Jingsheng, when a phalanx of fifty policemen arrived and arrested several customers and a teen-ager helping Liu count change. Liu himself melted into the crowd and escaped. The Public Security Ministry was angry that Liu had gotten hold of the text of the trial and published it, even though the government officially described it as a public proceeding.

I had found Liu's address in the back of the underground magazine he helped edit, *The April Fifth Forum,* where he daringly printed it so people who shared his ideas could contact him. But that Monday night it was hard to locate his house down a labyrinth of narrow mud-paved alleys in an old quarter of the city. There were no streetlights and no numbers on the doors. As I walked in the pitch black, each compound of traditional tile-roofed courtyards looked the same. The darkness did serve a useful purpose—it was easier for me to escape notice as a foreigner, dressed in a fur cap and a borrowed Chinese long blue overcoat. At one corner I almost bumped into a man drawing water from an outdoor common spigot. The encounter did not lessen my anxiety. After a few wrong guesses, I finally stumbled into Liu's tiny one-room apartment. Three men and a woman, all in their twenties, were sitting on low stools and Liu's bed debating what had happened to him. In an act of idealism, he had gone to a police station after the arrests to plead for the release of the innocent bystanders and confess that he was the man the police really wanted. That was twenty-four hours before, and he still had not returned.

The four people in the apartment were startled when I took off my cap and coat to see I was a foreigner. I was the first Western journalist they had met, and I could have been a danger to them, given the rules about contact with foreigners; but being Chinese, they were hospitable and gave me a stool to sit on. The first thing I noticed was how cold it was in the room. There was a small cast-iron stove in the center of the concrete floor heating a tea kettle, but it did not radiate much warmth, and in a corner of the room was a basin of water frozen into a block of ice. When I took my hands out of my gloves, it was difficult to write notes. My breath showed in tiny puffs. A pile of trash had been swept, or pushed, under the bed; Liu was a man with a mission, too busy for housekeeping. The one bare fluorescent bulb, dangling from a wire in the ceiling, cast a dim light, adding to the conspiratorial atmosphere.

There was a knock at the door. One of the men moved to answer it and asked in a whisper, "Who is it?" "We are people from Yunnan," came the reply, a province 2,000 miles to the southwest. They had read Liu's journal and had come all the way by train to visit him. It was a remarkable feat. Travel is expensive in China, and they either had had to get permission from their *danwei* Party committee or, more likely, had forged travel orders, an act that could land them in jail. I was astonished by these visitors; it showed that dissent in China was not limited to a coterie of malcontents in Peking. Indeed, as I was to discover, dissent was spread throughout the country and took many forms.

As the evening wore on, more and more young people arrived to fill the cramped room, about eight feet by ten feet. Most were factory workers, young people in their twenties or early thirties. Few of them had more than a high school education. But in their spare time they had been laboriously using a primitive mimeograph machine to print *The April Fifth Forum* and then sell the copies at Democracy Wall. The old wooden-frame machine sat on a bench. Each page had to be copied by hand on a cloth matrix. Then a sheet of paper was placed beneath and an inked cylinder roller over the matrix, printing the magazine one page at a time. Still they had managed to churn out 1,000 copies a month of the fifty- to sixty-page journal. There was an intensity in their conversation, an earnestness, and an innocence which reminded me of my own college days.

"What we need is democracy and freedom of speech," said Lu Lin, a stocky twenty-four-year-old press operator in an electric machine factory whom I had met before. "We also need more science." The juxtaposition of democracy and science was striking, because those were precisely the slogans of China's great nationalistic revival of the early part of the century, the May Fourth movement. It was named after the date in 1919 of a student demonstration in Peking against Japanese colonial occupation of parts of China and warlord rule. The movement had led to an upsurge of political activity by intellectuals and indirectly to the founding of the Communist Party in 1921.

Over and over again in talking with the young activists who took part in writing posters or printing underground journals for Democracy Wall I heard these echoes of the May Fourth period—it was as if the intervening sixty years had never occurred. China's political discourse runs on a strong historical track, and the workers who were responsible for Democracy Wall saw themselves as the descendants of that earlier movement. To them as Chinese the connection was made even more explicit by a historical and linguistic coincidence. For the Chinese term for May Four is *Wu Si,* or "Five Four," the month and the day. But the activists in Liu's house had taken their name from another more recent popular demonstration, the commemoration of Zhou Enlai on April 5, 1976, by 100,000 people in the Square of the Gate of Heavenly Peace which turned into a protest against the radicals and Mao. In Chinese, April Five is written *Si Wu,* "Four Five."

In listening to Lu and the others talk that night, I sensed they were grappling with the same questions and using the same language their predecessors had six decades before: how to bring about more democracy in China and how to modernize their country. There was one fundamental difference. Where for the young people of the 1920s Marxism was new and exciting, the latest and best panacea, it was now old and tarnished.

"Before, I used to believe in Marxism," said Lu, a dark-skinned man with a mustache. "But that was forced on me and I was blind. I didn't understand what it meant. Now I can see Marxism has not brought China any benefits." He did not want outright capitalism either; capitalism exploits the working class, he was convinced. But China should borrow more of the techniques of capitalism which make the Western nations and Japan more advanced than China, like democracy.

Most important to Lu was his commitment to China. "I believe the Chinese people are great, that they are intelligent and hardworking and our country should not be in this backward and tragic state." Here again was a theme redolent of the May Fourth era and of all modern Chinese patriots, including Mao and Deng.

Lu spoke slowly, almost awkwardly, not with the style and polish of college-educated Chinese I knew. Both his father and mother were factory workers, and he had gone only through junior high school. As with many young Chinese, his first political interest came in the Cultural Revolution when he heard older students shouting one of Mao's dictums: "To rebel is justified." Mao the revolutionary had unintentionally fostered a spirit of skepticism among young people about the Communist Party and Marxism. But it was the demonstration on April 5, 1976, which the radicals crushed with the urban militia, that triggered Lu's own political activity. He had been in the square facing the Gate of Heavenly Peace that day and was infuriated when he saw the militiamen beat people who had come to honor Zhou Enlai. "The people are not masters of their own country, there is no democracy," he charged.

As we were talking, Liu Qing's younger brother arrived. He had been at the main public reception center of the Peking Public Security Bureau for seven hours trying to find out about Liu's fate. The police were not helpful. In a Kafkaesque scene, they had first met his questions with silence, then a police officer had asked him to register, and next they had escorted him to a dark empty room.

"We repeated the process each hour, each time with another policeman," the brother told the group gathered in the apartment. He was smoking cheap cigarettes, lighting one after another in his nervousness. "They would never say anything, just stare at me, then make me register and lead me to another room." Finally one policeman broke the silence.

"We have been ordered to detain your brother, he is a counterrevolutionary."

Why, the brother asked, is it counterrevolutionary to print transcripts of the trial of Wei Jingsheng when the government itself declared it a public trial? (Despite the government's pronouncement, only specially selected spectators had been invited to attend, and even Wei's family were excluded.) "The trial was public," the policeman replied, "but Wei was a counterrevolutionary and therefore the transcript is a state secret." His double-speak brought laughs from the audience in the apartment.

It was approaching midnight, and I needed to go back to the Peking Hotel to file a story about the day's events for the paper. If I stayed longer, I would be too tired to write and would miss my deadline. Liu's brother put on his coat and escorted me with a flashlight back through the alleyways to the main street where I had parked my car. It was a Chinese gesture of courtesy. But I knew that I and the other foreign correspondents in Peking also represented one of the few resources these young dissidents had. *The April Fifth Forum* had a core of at most twenty-five people who put it out. Chinese friends estimated there were no more than twenty similar underground

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publications in Peking and perhaps another dozen in other Chinese cities during the period from late 1978 to early 1980 while they were allowed to exist. On any given day a few thousand people who had the time and the nerve might read the posters on Democracy Wall. But my story about Liu's arrest, and that by Victoria Graham of the Associated Press, who had also stopped by the apartment that night, would be picked up by the BBC and the Voice of America and broadcast back to China. Since Mao's death, the government had allowed Chinese to listen to foreign radio broadcasts without interference. The new policy was designed partly to help Chinese improve their foreign-language skills after a decade of stunted education. But it was also a sign of a genuinely more liberal approach by Deng Xiaoping and his colleagues. So millions of Chinese would hear the next morning about Liu's detention from their shortwave sets. I knew how intently people listened. If a story of mine was mentioned on the Voice of America, the next day I often got calls congratulating me from Chinese friends. This made foreign journalists participants in what Chinese called the democracy movement and angered the government, which saw our actions as outside interference. We could argue, justifiably, that we were only doing reporting we would do in the United States or Europe. But I understood their complaint. In China, the press is supposed to play a different role.

There was a tragic denouement to Liu's story. In the fall of 1981, after I had left China, he managed to smuggle out a 196-page manuscript describing his nightmarish odyssey from his first day in the police station till he was sent to a labor-reform camp. That first afternoon at the Public Security Bureau station, Liu wrote, when the police had detained him, he had bravely challenged them: "Without legal procedures, to arrest people is against the law."

"But they replied simply, 'This is the office of the dictatorship.' "

For six months, Liu said, he was kept in solitary confinement in a small unheated cell in Peking's main detention center with only a single thin blanket against the winter cold. He began to realize the harsh conditions were affecting his health. "One day I saw a great pile of hairs on my blanket. I walked over to the mirror on the door and saw I was bald on top. My left side was swollen and painful, possibly because of the coldness and dampness of the room and my habit of curling up for long hours in a corner to try to keep warm. My already severe nearsightedness deteriorated even further."

Liu was repeatedly interrogated by a white-haired policeman about his contacts with other dissidents, and one day when he refused a guard's order to bow his head and cup his hands over his crotch, he was beaten until he was black and blue. The guards then handcuffed his hands behind his back and covered his face with a cloth mask that impaired his breathing.

On July 21, 1980, more than eight months after his original detention, two guards entered Liu's cell and ordered him to get ready to leave. He was to serve a three-year sentence of "reeducation through labor" at a camp in Shanxi province, in western China, known as the Lotus Flower Temple. He had never been formally indicted or tried. What happened to Liu after his manuscript reached the outside world can only be surmised.

Liu's arrest had come on November 11, 1979. The democracy movement did not have much more time. On December 1, the *Peking Daily* reported that the city government had decided to close Democracy Wall. Then on January 16, 1980, Deng gave an important speech in which he insisted that the right to put up wall posters be stripped from China's constitution. It was being abused by a "handful of reactionaries with ulterior motives" to undermine China's "stability and unity," two of Deng's favorite words, and threaten his plans for economic development. Deng's speech contrasted with the position he had espoused only a little over a year earlier, at the start of Democracy Wall in November 1978, when he told a visiting Japanese politician that the appearance of the wall posters "is a normal thing and shows the stable situation in our country. To write big character posters is allowed by our country's constitution. We have no right to deny this or criticize the masses for making use of democracy and putting up big character posters. If the masses feel some anger, we must let them express it."

What went wrong? Had Deng miscalculated, as Mao did in the Hundred Flowers period, and believed that if he allowed people to speak out they would support him? Or was it just a political maneuver? In November 1978 Deng was preparing for a key party conference, the Third Plenum of the Eleventh Central Committee, in Communist terminology, where he scored a significant victory over Hua Guofeng and other conservatives who wanted to hew closer to Mao's old policies. At the beginning the posters had been largely aimed at these conservatives and had been useful to Deng. But after the Third Plenum, Deng himself began to become a target of some of the writers who complained he was not going far enough in allowing freedom of speech. There was still a third possibility that some thoughtful Chinese suggested. Deng was genuinely concerned that Democracy Wall had gotten out of hand and might turn into another chaotic movement like the Cultural Revolution. He also had not yet really finished off the conservatives—Hua remained Party Chairman and Prime Minister—and he had to stage a tactical retreat to prevent many of the old hard liners in the middle and lower levels of the bureaucracy from siding with Hua.

I happened to arrive in China on a tourist visa in December 1978 near the beginning of the movement. The first posters I saw were in the People's Square in downtown Shanghai pasted over three sides of an empty building. A crowd of 10,000 people was surging excitedly, almost euphorically, around the building, like surf breaking on a sandy beach, carrying me from

One Step Forward. Two Steps Back

Think it, say it, do it, s
Everything ends in
—Rhyme on pragmatism from rura

Some of the early results of the "responsibility system," h
seemed to prove my fears wrong. The income of many "noodl
contractors increased beyond most expectations. Behind this
not only the big price increases decreed for many farm prod
also the bonuses paid by the state for above-quota deliveries. F
in previously stagnant villages found these bonuses easier to ea
that ample supplies of fertilizers and pesticides, long in the pi
found their way onto the market. At the same time many indi
who chose not to contract land for commodity grain or lost out
scramble for contracts, went out to seek their fortunes elsewhe
by other means. Less than half of them found work at first, but
those that did—artisans, peddlers, carters, construction worke
day laborers of all sorts—there were many whose income a
creased. And so, as the reform gathered momentum, prosperity
to many in the countryside. Contrary to my expectations, yields
ally held their own or even went up at first, at least on the
(government statisticians never hesitated to make the most of
viewed soberly, were no more than crop estimates), and on top
the output of commercial crops—cotton, oil seeds, tobacco, and
specialty products—suddenly favored with incentive prices, rose
faster. Add the receipts from these sources at enhanced prices

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receipts from off-the-farm labor at enhanced wages, and one has the basis for a lively expansion of the rural economy.

In 1984, the government reported and celebrated an historic breakthrough in grain production—a gross harvest of over 400 million long tons. So much commodity grain appeared for sale that the price of free market grain fell to almost the same level as that of state-controlled grain. This generated euphoria in regard to reform. Responsible officials decided that the grain problem had been solved and trade negotiators began to discuss contracts for substantial exports of feed grains. The reform, it seemed, was really working, at least on the production front. If there were serious questions they were about where the privatized new society was heading. Did the reform road lead to socialism?

With prosperity breaking out all over (progress actually was very uneven), not too many people seemed to care about end results. Nevertheless, given the Communist Party's long-standing commitment to socialism and mindful of Mao's dictum that the only road open to China was the socialist road, the "reformers" wooed the "diehards" (or was it the waverers?) with polemics that reconfirmed socialism as the goal while fundamentally redefining what the word meant. Certain theoreticians turned to this task with a will. Since at that point they had not yet discovered the "first stage of socialism," an umbrella stage that could justify just about any economic behavior, they reduced socialism to (1) public ownership (the land still belongs to the state), and (2) payment according to work (each contracting peasant family takes responsibility for its own profits and losses).

When no one could deny any longer that many peasants (fish pond operators, orchard magnates, and laying hen tycoons—the new darlings of the press) were hiring their neighbors and pocketing big profits, the theorists declared managing to be legitimate work (which was never in dispute), but failed to make any distinction between return on capital invested and payment for services rendered. They lumped both these things together as the legitimate rewards of entrepreneurial effort. Thus surplus value disappeared and along with it exploitation. "How can there be exploitation," they asked, "when the employees earn more at their new jobs than they did as peasants?"

This "fair day's pay for a fair day's work" logic laid exploitation fears to rest, at least for the uninitiated. The Central Committee decided that

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hiring wage labor was all right, even desirable, so long as the number of workers did not exceed eight. Establishments with up to eight workers it called "individual enterprises." It considered workers in these enterprises, most of whom were indeed often relatives, to be family members. If there was any surplus value it remained in the family, so to speak. But soon knottier problems arose, in the form of newly rich entrepreneurs who built and owned whole factories and employed hundreds, even thousands, of workers. They really did look like, talk like, earn like, and spend like capitalists. No one could maintain that their workers were all family, nor could anyone maintain that the wages they paid or the conditions they granted were fair. Since theory could not exorcize such "devils" it soon made room for them with a proposition as eclectic as the still to be invented "first stage of socialism." The new apologia went more or less like this: socialism, as everyone knows, requires an advanced level of productive forces; therefore, whatever stimulates production *ipso facto* advances the cause of socialism. Economic development, by definition, turns into socialist progress. Deng always put the emphasis on "catching mice," by which he meant producing goods and services by any method that worked, including that good old fashioned method, private investment for private profit—what my old colleague, Archie Wright, the leader of the New York State Dairy Farmer's Union, used to call "making a dollar like a dollar ought-a-be made." Based on this type of reasoning, the Central Committee then created a new category of enterprise called "private," a category that had no limits.

When translated into social reality this pragmatism quickly produced all sorts of anomalies, contradictions, and conflicts, foremost among which was accelerated social polarization throughout a society, both urban and rural, where classes and class struggle had been declared passé. By polarization I mean class differentiation, primarily the large-scale shift from peasant smallholder (in cooperative China this meant community shareholder) to wage laborer, and at the same time, the small-scale counter shift from peasant smallholder to capitalist (mostly petty). The vast majority, it goes without saying, took part in the former transformation, dropping out of their birthright, petty bourgeois class status, and landing in the working class, probably the most massive class transfer in world history. And it took place without mechanization of crop production by drawing off some of the surplus population

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backed up on the land. Taking part in the transfer were some who did not want to contract land and many who were unable to do so due to age, health, gender, lack of labor power, or lack of the means to farm.

The transfer of millions into the working class had a unique aspect, however. In the majority of cases the individuals involved and their families still retained a share of per capita grain land, a subsistence plot or plots that could provide food for survival but not enough income to live on. In so far as their main source of livelihood was concerned, these men and women became wage workers, but they did not forego all land-use rights. They simply abstained or lost out in the scramble for contract rights to land used for commodity production. Some of the implications of this for China's future development are discussed in the final essay, "Why Not the Capitalist Road?"

Next to social polarization, the most striking consequence of reform was the far-reaching cultural regression. Privatization, by returning the rural economy to something closely resembling pre-revolutionary China (even to the generation of large contractors who subcontracted the extended land-use rights they usurped just as subletting landlords of old had done) brought with it, a revival of all the worst features of the old society—prostitution, gambling, drug abuse, and the proliferation of underworld gangs that controlled and profited from these phenomena. In the cultural sphere, old customs, old habits, old ideology, and old superstitions, all bearing a distinctly feudal flavor, also surfaced. On their own once more, without the collective strength to tackle the challenges of the environment, families tended to fall back on the cultural props of the past, such as shrines to the earth god, the kitchen god, the fertility god, and others. The newest building in Long Bow village is a temple to the earth god. They also revived in ever more blatant form all the traditional ceremonies that mark progress through life from birth to death, paying more exorbitant brideprices, arranging more lavish weddings and more extravagant funerals, building more elaborate tombs and borrowing more money at more usurious rates to pay for all these excesses. Commitment to scientific rationalism receded along with all the emphasis on simplicity, frugality, and thrift that the revolution had tried so hard, without success, to propagate and consolidate.

Cultural regression inside the Communist Party rivaled the regression in society as a whole. Once the party told the peasants to enrich themselves, communists had, perforce, to lead the way. Otherwise nobody would believe that the party meant to stand by those who made out well at production or in the marketplace. The scramble for personal advantage undermined whatever standards of communist conduct remained. Corruption, as abuse of privilege, had long been a serious problem linked to power holding in the collective system. Transformed now by the growing cash nexus, corruption as profit taking spread far and wide, from low to high and from high to low. Graft, kickbacks, and illegal speculation multiplied, sinking the party's prestige, what was left of it, to new lows. Most alarming, the country could no longer count on cadres, high or low, to put national interest first when dealing with foreign nationals and, more to the point, multinationals. At this level cultural regression threatened China's hard-won autonomy, the fruit of more than one hundred years of bitter struggle.

Finally the reform unleashed in its wake an unprecedented attack on the environment. By making each family responsible for its own profit and loss the new policy changed the goal of economic effort from the long-term maximization of yields and other outputs through the mobilization of all skills, talents, and resources to the short-term maximization of family income. This change sent hundreds of millions out looking for anything that might turn an instant profit or be converted to immediate benefit. Thus began a wholesale attack on an already much-abused and enervated environment, on mountain slopes, on trees, on water resources, on grasslands, on fishing grounds, on wildlife, on minerals underground, on anything that could be cut down, plowed up, pumped over, dug out, shot dead, or carried away. During the collective period the state had reserved such things as mineral and timber rights to itself, but allowed some local exploitation under controlled conditions (unfortunately often violated). The state had also regulated (not always successfully) the use of steep mountain slopes, grasslands, large bodies of water, and other fragile ecosystems. Many peasant communities, for mutual benefit, also established and enforced some controls on the exploitation of local resources. With the reform, communities lost their clout in such matters and the state not only relaxed its regulations, but could no longer enforce those that still stood.

I concluded from the experiences of those years that what the Deng group was building in China was not socialism, but something much closer to the old mixed economy of the New Democracy period which the revolution brought into being in the early 1950s with the successful completion of land reform—a combination of public, private, joint public-private, and cooperatively owned enterprises. While it seemed that this was working reasonably well, it also seemed that from a socialist perspective it was very unstable. The most dynamic sector of industry, transport, and trade was the private sector. While it was still small in percentage terms it boasted the most rapid rate of growth. By contracting large chunks of publicly owned industry to individual managers the government was in effect privatizing the public sector as well. When one added to this the already completed, all but universal privatization of agriculture it became clear that: (1) the vast majority of Chinese, the peasants, were already functioning in a free enterprise environment; (2) the nonfarm private sector would soon be substantial; and (3) the public sector of the economy allocated by contract and concession to individual managers was headed in the same direction. This did not seem to be a very solid formula for building socialism.

Beginning in autumn 1985, the euphoria concerning the progress brought about by reform in China began to wane. The 1985 crop report issued by the Ministry of Agriculture showed a shocking drop of 30 million tons. Alternative figures from competing ministries showed a shortfall closer to 50 million tons. Everyone finally agreed on 25 million, though where that figure came from is obscure. Since the weather had not been particularly bad there seemed to be no rational explanation for the setback. Some authorities blamed it on price fluctuations, on price promises broken by state grain stations when confronted with the 1984 glut.

It seems clear now that the problem lay not with the 1985 crop but with the figures on the 1984 crop. The harvest of 1984 was never a record breaker. It was only normal or near normal. Most of the great increase registered that fall came out of collective storage. It found its way onto the market after the collectives broke up and dispersed their assets to their members. The sudden flow of grain all but broke the market because the government, fearing possible shortfalls with the family contract system, had simultaneously brought in millions of tons of grain from overseas. "We were all eating Canadian wheat that winter," said a Beijing resident.

Since China's peasants had not in fact produced 405 million tons in

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1984 they could not subsequently duplicate the record "harvest" of that year. The reformers' most celebrated success turned out to be a phantom. The specter of chronic grain shortages sobered the whole country. In retrospect, the year 1985 proved to be a turning point in other fields as well, for that was the year when speculators in high positions, taking advantage of the new dual price system, raised official corruption not only to new quantitative but also to new qualitative levels. At the same time decentralization, some devolution of central power downward, allowed provinces and even some municipalities to act as virtual independent kingdoms in the realm of trade. On the one hand they set up barriers to interprovincial trade when it was advantageous to them—hoarding scarce resources or commodities, for instance—on the other they entered into huge foreign trade deals that brought in a flood of hard consumer items, including automobiles, at exorbitant prices. Thus they quickly ran through a large part of the nation's foreign currency reserves. China ran up an adverse trade balance of $15 billion that year, the bulk of it with Japan, and the imports undercut some struggling native industries.

During the same period capital investment soared, but far too little of it went into productive enterprises and far too much into nonproductive projects such as housing (mainly urban high-rise apartments), office buildings, recreation facilities, and underbooked luxury hotels. Every division of the government tried to get in on the huge profits anticipated from the foreign tourist trade, but only a few succeeded. At the same time no unit could launch major projects to improve the agricultural infrastructure because without the cooperative system nobody could mobilize peasants for work without paying cash wages, and no unit had that kind of cash.

All the spending without compensating production brought on inflation, particularly the inflation of food prices which hit urban residents hard. They were already spending half their incomes on food. But inflation hit industrial commodities as well, particularly the fuel, fertilizer, pesticides, and machinery needed by peasants to grow crops, which forced them to buy less and adversely affected yields.

Thus 1985 was the year when the chickens began to come home to roost, when the impetus that the reform gave to the economy began to unravel. All the contradictions generated by direct and contracted privatization combined with the half steps taken to transfer decision-

making from government offices to the marketplace sharpened. By the time October came around masses of students were marching in the streets of major cities throughout the country protesting the flood of Japanese goods, rising prices, and spreading corruption.

Since then, the dislocations inside China have continued to escalate. While the reassertion of stricter controls from the center has reduced the trade imbalance somewhat, nonproductive capital expenditures are still out of hand. The inflation rate is higher than ever, leading in late 1988 to an epidemic of runs on banks. All other problems, crime, birth rates, population growth, epidemic diseases, environmental destruction and, last but not least, shortfalls in grain production are getting worse. In 1988, blaming bad weather, the government reported a drop of over 9 million tons in grain production and this was probably an understatement. Some city dwellers now have to take coarse grains along with the fine in their grain ration. Peasants are killing off chickens, pigs, and even slaughtering dairy cows because there are not enough coarse grains to go around.

The question raised by all these developments is no longer: Does this road lead to socialism or capitalism? The capitalist character of the road is pretty clear. The question is: Does the road lead forward or backward?

FULLNESS AND THE VOID

During my trip to China, in addition to monuments and visits to factories and communes, in addition to conversations with people of all kinds, there was another spectacle—neither anticipated nor included in the program drawn up by the tourist office—that of the Chinese crowd.

I should say that this sight alone is worth a trip to China. Moreover, without this experience any report or information, explanation or interpretation of the Cultural Revolution runs the risk of being incomplete, if not actually false. "Take a look for yourself" is not, at least in this case, a worn-out and handy cliché. It means adding to reports and information the feeling of subjective collision with objective reality, or, if you prefer, the message or messages that things transmit directly and immediately by way of our sharpest and most accurate sense, sight.

It may be impossible to know things, but it is possible to see them. And although knowledge requires long familiarity and habit and an equally long assimilation by the memory, a glance, on the contrary, requires speed and candor. I am not speaking here of the so-called "impressions" so overindulged in by journalists, diarists, and writers about things that have been seen for a century. I should say that a glance should lead to the very opposite of an "impression." In certain favorable cultural and psychological circumstances, it would be the equivalent of an identification between the observer and what is observed. Not as much, then, a fugitive and ambiguous impression as a kind of capturing of the entire object—indeed, nothing more or less than knowledge, albeit instantaneous and unreflective.

I say this so that no one will think that I presume to know the Chinese crowd in, let us say, a traditional manner: I was in China too short a time. But I have seen it, that is certain. And perhaps, since all I could do was look at it, I did come to know it as if I had lived with it for many years. However, I will limit myself to two aspects of it, which are in a sense complementary: its violence and its impassivity.

I will begin with its violence. On my return trip, the train taking me from Canton to Hong Kong made a long stop at a small station to allow a crowd of Red Guards and peasants to stage a demonstration against the imperialism of the moment, that of the English governor of the colony of Hong Kong.

The train slowly passed under the roof of the station and stopped. We got up to watch. The platform was crammed with a tightly knit crowd. But they were not travelers, they were demonstrators. In front were the Red Guards, boys and girls wearing the scarlet band on their arms. Behind them were the peasants, men and women, young and old. All of them held red banners, portraits of Mao, and posters with anti-English slogans at the top of bamboo poles. They all waved the little red book of the sayings of Mao. I watched them through the hermetically sealed windows of the compartment. Naturally I heard nothing, but I could see everything very well indeed, precisely because I could hear nothing. In a certain sense I could see better than I would have if I had been able to hear. I saw mouths open in a bellicose and menacing chant and then in shouts of "Long live" and "Down with." I saw arms waving the banners, I saw the pictures and the posters. I saw closed hands point at us in the Communist salute and menacingly wave the little red book of the sayings of Mao. Above all I saw faces: hostile eyes, expressions creased and hardened in hatred, wide-open mouths displaying teeth, and neck veins bulging with the effort of shouting. I saw all this. Yet, strange to say, I did not feel the sense of intimidation and apprehension which violence arouses. Everything was violent but at the same time everything was curiously lacking in violence.

What does this mean? I shouldn't like to be misunderstood. The crowd of demonstrators was certainly sincere. They were not feigning hatred. I am well aware that the fanaticism of the Red Guards is not theatrical; it is not false. But I also know that the Chinese have another side to their nature, one of unconscious and ancient culture that automatically transforms every passionate manifestation into something nervous, voluntary, and, above all, mental. As I watched the demonstrators lined up in front of the train under the station roof, the thought came to me that they could have been more violent, they could even have turned to vandalism and murder, to destruction. But this would have taken place in a manner that would be—how should I say?—entirely the work of the mind, with refined cruelty probably but without real fury. It's hard to explain what I felt. I would say that where behavior beyond the limits of perfect self-control is concerned, the Chinese always act in bad faith. But it is a kind of physiological bad faith that has nothing to do with the soul and its passions, which do not enter into it, for they have long since been trained and dominated. But the mind is sincere and its participation is sincere even if it is cold. The Chinese mind, in a cold blaze of fanatic thought, wants to be violent, and it succeeds. And there was the result, before our eyes: a political demonstration that was both fanatical and strangely lacking in true passion.

In China even the simplest and least educated peasant seems to have been born equipped with a second, "cultural" nature. In other words, culture in China is so old that it has become second nature. Even in moments of the greatest violence, private or public, the Chinese fail to reach the primitive violence of their original nature beneath the second nature they have acquired through culture. In the West, on the other hand, culture is much more recent, nothing more than a veil thrown over a primordial violence that is always ready to explode. Thus, whereas the Westerner never finds it very difficult to regress in an instant to Neanderthal man (as we saw during World War II), the Chinese, despite his efforts, remains the man of the T'ang dynasty. A curious consequence follows from this: Western man is born violent and dedicates his whole life to learning to be cultivated and civil. The Chinese, on the other hand, is born cultivated and civil and must learn to be violent. This is the explanation of the spontaneous, muscular, sanguinary, and brutal character of Western man's violence; and of the willed, nervous, mental, hysterical character of Chinese violence.

One of Confucius's sayings goes something like this: "If you take ignorant people to war, you are taking them to disaster." Granted that by ignorant people Confucius simply meant untrained people. It is still significant that even there it is instruction that is involved, not feeling. Let's skip over several centuries and come to Mao Tse-tung. As we know, Mao has been, in addition to other things, chiefly a military leader, both during the civil war against the Kuomintang nationalists and in the struggle against the Japanese invaders. The little red book of the sayings of Mao consists largely of maxims of conduct in war, and it was originally intended for the army, before it became the breviary of the Chinese people. Now it is in Mao's book that the following, undoubtedly Marxist maxim appears: "'There is a gap between the ordinary civilian and the soldier, but it is no Great Wall, and it can be quickly closed, and the way to close it is to take part in revolution, in war. By saying that it is not easy to learn and to apply, we mean that it is hard to learn thoroughly and to apply skillfully. By saying that civilians can very quickly become soldiers, we mean that it is not difficult to cross the threshold. To put the two statements together, we may cite the Chinese adage, 'Nothing in the world is difficult for one who sets his mind to it.' To cross the threshold is not difficult, and mastery, too, is possible, provided one sets one's mind to the task and is good at learning."

The quotation from Mao is long; the one from Confucius is very brief. But the meaning is the same: violence is taught and learned. Man is not born violent; man is born cultivated and civil. That is, he is not born a military man but a man of letters. But we know that in the West man is born violent, without wisdom, drenched in blood and sex, primitive: for centuries Christianity has done nothing but remind us of this fact. And without indulging in considerations of a religious order, I will simply mention that in the past the Chinese child was initiated very early into the rites of respect toward his superiors (parents, teachers, leaders, emperor) and in the maxims of Confucian wisdom, For anyone familiar with the great cities of Asia, which teem with activity, it was eerie to walk the streets of urban China while Mao still lived. In Chairman Mao's China, all private enterprises, even individual street venders, had been branded "tails of capitalism." And so diligently had the government gone about chopping off these tails that the streets looked as if a neutron-bomb-like device had been detonated, destroying small businesses while leaving everything else intact. There were no curbside restaurants with their smells of food wafting in the air, no peddlers hawking their wares, no throngs of shoppers browsing and haggling with merchants on the sidewalks. The streets of Mao's China were crowded, but with silent, purposeful people, buying the bare necessities of life from dreary state-owned stores or going to and from work.

When I first went to China, in 1975, Mao Zedong and the so-called Gang of Four, led by Mao's wife, Jiang Qing, were still firmly in power. The shadow of the Chinese Communist Party fell across all aspects of life, freezing the Chinese people in a combination of fear and socialist rectitude. Politics was "in command." To put one's own interests above those of the Party and the task of "building socialism" was a dangerous form of heresy. And to be branded a heretic in a land where there were few places to hide and fewer ways to escape was a grim prospect indeed. Should one momentarily forget the Party's dedication to creating a "new socialist man," who would, in Mao's words, "serve the people" with all his "heart and soul," slogans were everywhere—on billboards, walls, smokestacks, ships, dams, buildings, even mountainsides—as reminders:

NEVER FORGET CLASS STRUGGLE

CARRY THE REVOLUTION THROUGH TO THE END

DOWN WITH ALL CAPITALIST ROADERS

Travelling in China at that time, I felt as if I had fallen down a well, like Alice into Wonderland, and entered a strange new universe in which all the imperatives of the outside world had been reversed. Whereas other countries eagerly sought to build economic relations with their neighbors, China was dedicated to isolation and self-reliance. Whereas most governments accepted class divisions, China's leaders waged an unceasing battle against them. And while most governments viewed politics as simply one aspect of life, China's leaders viewed it as life itself.

I returned to China several times after Mao's death, in 1976, and I watched as the country cautiously began a cultural transformation. Like a piece of paper in a fire, whose edges slowly burn before the flames finally move inward to incinerate the center, old-style Chinese Communism was beginning to be consumed by change. Western influences were penetrating China's protective isolationism, creating unlikely contrasts. The Chinese people, once so mute, were beginning to express their curiosity about the outside world. Politics slowly receded in importance as China's leadership implemented a new political "line" stressing a pragmatic approach to rebuilding the country's economy rather than class struggle.

A new political line is the Chinese Communist equivalent of the Christian notion of being born again. It offers the opportunity to jettison a bungled past and sally forth on a different political course into a better future. This is exactly how Mao Zedong came to power years ago, when the Chinese Revolution was rising from the ashes of traditional China. He and other leftist intellectuals struggled to detach China from its Confucian past and to regroup the Chinese people behind a new ideology and identity, derived from the teachings of Marx and Lenin.

Now the Chinese Communist Party has declared Mao's political line defunct. Under the leadership of Deng Xiaoping, who consolidated his power in a series of political maneuvers in the late nineteen-seventies, China's doors have been thrown open to the outside world. Militant egalitarianism and class politics have been abandoned in favor of production. "Black cat, white cat—it's a good cat if it catches mice," Deng has told his people.

The first stirrings of change become evident in 1979 and 1980. Democracy Wall, on which Peking's activists posted petitions demanding greater freedom, came and went. So-called free markets, where peasants were allowed to sell produce from their recently reinstated private plots, began to appear all over China. The notion of working for one's own benefit rather than for the abstraction of socialism began to be discussed. Incomes started to rise. After 1981, these forces gathered full momentum, and when I first arrived back in Peking, in July of 1983, after an absence of less than two years, I found the streets markedly transformed. I felt as if I were walking back in on a film that had mysteriously speeded up in my absence, so that by the time I regained my seat a whole new plot development had begun; it was hard to imagine how, short of being at war, a country could begin to change so fast.

The Chinese Communist Party has always been fond of using the term *da gao*, which means "to do something in a big way"—as in "to build socialism in a big way" or "to start a mass movement in a big way." Although the present leaders of China, unlike their predecessors, now view political mass movements as disruptive and unproductive, they have lost none of the old penchant for doing things in a big way. Their current project is the decentralization and decollectivization of the Chinese economy—a radical departure from the past, which they have embraced with an almost desperate optimism and exhilaration.

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As I set out my first morning in Peking to walk through the outdoor market that had sprung up on Dongsixi Street, in the quarter known as the East City, the first signs of change I encountered were several "tails of capitalism." An old woman squatting on the sidewalk was selling an ecumenical collection of gilt plaster statues of Buddha and the Virgin Mary. Next to her stood a young man with a tray slung around his neck; he was selling snapshots of singers and movie stars, many of whom lived in Taiwan or Hong Kong. A little farther down the street, I saw a man with a tall bamboo pole strapped to his back. Dangling from the pole on a string was a life-size cardboard cutout of a sewing machine, which had a needle affixed to it. Drawing closer, I saw that the man held a small aluminum device shaped like a fighter-bomber, with which he threaded the needle over and over with masterly ease. "Just amazing, I tell you!" he was saying in a throaty, rapid-fire rap like that of a Forty-second Street cardsharp. "There's nothing like it on the market. It saves time! Cannot be purchased at a store! Would you like one, or two?" At this point in his pitch, he paused and, holding the aluminum gizmo up in the air, gazed in turn at several women in the onlooking throng. Sales were brisk. Next in line on the sidewalk was an old man who sat patiently and silently on a tiny wooden stool before a motley offering of medicinal bones, roots, and herbs spread out on a back issue of the *Worker's Daily*. Nearby, a severe-looking middle-aged woman sold a Chinese version of typists' white-out. As a knot of curious people gathered around her, she bent over a pad of paper and inscribed a Chinese character with a traditional writing brush and ink. Then, taking some liquid from a large brown bottle, she swabbed the paper, making the black character vanish in an instant.

On a short street that runs toward the People's Market, the sidewalks were chockablock with small booths, all displaying retailers' licenses on cloth banners—a formality most of the more itinerant peddlers ignored. These booths were constructed of boards laid across sawhorses, or were simply set up on the backs of the bicycle carts in which the goods were hauled to and from the makeshift market each day. An elaborate patchwork of plastic tarpaulins was stretched overhead to keep out the scorching sun and the occasional shower. Most of these merchants sold clothing, with a heavy emphasis on T-shirts—an item of apparel that young Chinese are particularly fond of these days. T-shirts made in Hong Kong or abroad confer the most status on a wearer. One youth I spotted in Beihai Park—formerly a preserve of the Imperial family—wore a T-shirt inscribed with the message "Uncle Sam's Misguided Children, Beijing, China." A Chinese construction worker who was working on the remodelling of the International Club wore a T-shirt marked "Department of Commerce, Narcotics Squad." Perhaps the most popular T-shirt—so popular, in fact, that I could not find one anywhere in Peking to buy for myself—showed a picture of a bodybuilder's naked body. Beneath one flexed arm were written the words "Vigorous and Graceful."

In fact, in June of 1982, *China Youth News* had

To Get Rich

CONNECTIONS

Zheng Yefu

This essay by Zheng Yefu is another product of the newly revived sociology in China. Zheng, a researcher in the Sociology Office of the Peking Social Sciences Institute, offers here not an empirical study, but a theoretical analysis and critique of a disturbing social tendency. In his view, recent developments in China have revived and reinforced a traditional tendency for Chinese to rely on personal connections to get ahead or simply to cope with life. (The Wakeman selection in Chapter Four provides a vivid example of how such connections have worked in the past.) The proliferation of what Chinese call "connections networks" (guanxi wang) undermine community solidarity and faith in the system and orient Chinese to compete against their neighbors and colleagues in the effort to gain special favors.

Over the long history of Chinese feudal society, the atmosphere of "stressing human feelings and emphasizing personal connections" (*jiang renqing, zhong guanxi*) has prevailed in every realm—among officials and scholars, within secret societies, and in villages. Although in almost every dynasty there were honest officials, such as Bao Zheng and Hai Rui, they could never counter this general tendency.[1] For thousands of years, reliance on connections continued to exist from generation to generation. In feudal society, *guanxi* were the talisman used by people to manage their lives, and by officials to get promoted; they were both the morality and the law of society—they were the underpinning of all of social life. With the establishment of the new China, we were for a time successful in sweeping away this rubbish, and thus we went through the "naive"

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[1] These two individuals earned fame in Chinese history as officials who sacrificed their power in order to challenge corrupt emperors. Hai Rui is especially significant in the history of the PRC because his name was invoked to legitimize criticism of Mao Zedong in the early 1960s. The Cultural Revolution was launched in 1965 with an attack on a play whose hero was Hai Rui.—*trans.*

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1950s and the "devout" 1960s. However, as a result of the ten years of chaos of the Cultural Revolution, the tendency of stressing human feelings and private connections has, like the genie in *The Arabian Nights*, reemerged from the bottle and grown in an instant from a small wisp of smoke into an uncontrollable monster. Now once again it has penetrated every corner of our society—in all realms, for big things and small things, for public and private things, if you don't rely on *guanxi* nothing gets done. Of course greedy people are delighted to use connections, but even upright people can't get by without relying on them—through looking for "a way," and studying some "connections-ology." Of course, calls for justice never end, and by their day-to-day joking and cursing of the reliance on connections people reveal their hatred of it. But they can do nothing to stop it, and in fact they are controlled by this atmosphere to a great extent. What a bizarre phenomenon! This phenomenon has a basis in our history and in our current society. It is both contradictory to the spirit of our times and indicative of current social problems; it is both hated and utilized by all. Our writers have already exposed this phenomenon with detailed and vivid descriptions. It is time for us sociologists to make an analysis of it based upon its historical origins, its contemporary reality, and its theoretical basis. This article presents a brief analysis of reliance on connections in the hope of arousing public attention and stimulating discussion of this major social problem.

Poverty and Reliance on Connections

This sort of "reliance on connections" is inseparable from poverty. Some popular sayings of recent years reflect this phenomenon. For example, "A stethoscope, a steering wheel, and a sales clerk are three precious things." The three kinds of people referred to in the saying were at the center of connection activities not because they were so important, but because people made demands upon them. Shop clerks had the petty power to control the selling of goods; drivers had the ability to travel to other places and markets, and in the situation of general scarcity, this became a very valuable resource. As for doctors, people sought them out for a variety of reasons. But for many it was not because they were ill, but rather because they wanted a certificate of illness. "Educated youths" who had been assigned to the countryside needed certificates of illness to be able to come back to the cities, and other people had a variety of similar motives. If we study what it was that gave these occupations their special powers at the time, we see that in many cases during the Cultural Revolution period connections were used to cope with the basic necessities of life—getting back to the cities, getting employment, and so forth. The extensive poverty and the difficulties of the period were one of the important reasons for the change in social atmosphere. If it had not been for these real difficulties in livelihood, then the butcher in Mo Yingfeng's short story would not have become an "emperor,"[2] and doctors, drivers, and sales clerks could not have become so important in the hearts of citizens, or at least connections would not have become so dominant in daily life. In a society with poverty it is easy for corruption to grow, and on the contrary in a wealthy society it is easy to eliminate this atmosphere. Marx said,

> The reason there must be a development of production forces is also because if there is not such development poverty will be widespread, and in this kind of extreme poverty, people must struggle anew for all the basic necessities of life, and in this situation all the old and decayed things will revive.

It goes without saying that the poverty that characterized the Cultural Revolution years is one of the reasons for the revival of that outworn thing, reliance on connections. Imagine if the pork supply was unlimited—who then would be willing to seek help subserviently just for a few pounds of pork? And if bicycles were freely sold, there is no chance that the son of the cadre in charge of bicycle distribution would get arrested for selling a bicycle coupon.[3]

Poverty encourages unhealthy tendencies. But on the other hand, when unhealthy tendencies abound, the economy cannot prosper. When connections penetrate the education field, they interfere with the selection of the best talents to be trained; when connections permeate the personnel field, the selection and promotion of officials depends upon personal relations; when connections penetrate into production, they interfere with payment according to contributions and harm labor enthusiasm; when connections permeate into commerce, those who have connections are like fish in water, but the money of those who don't have connections might as well be scrap paper.[4] All of these outcomes imply to people that working hard isn't necessary—the important thing is to build a network of connections. This is the highly corrosive effect on our social life of reliance on connections. This atmosphere is incompatible with social progress and the Four Modernizations. As for the question of whether poverty causes the emphasis on connections, or vice versa, this is something like the question of "the chicken and the egg." But the difference is that the chicken and the egg are linked together in mutual causation by evolution, whereas the relation between poverty and reliance on connections is a vicious circle. The less of the unhealthy atmosphere of relying on connections there is, the more society and the economy can progress; and the higher the level of economic development, the more there is the desire and ability to stop this reliance, so that over a period of time this problem can be basically eliminated.

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[2] This story, entitled "The Butcher Emperor," describes how the shortages of pork enabled a butcher to become arrogant and overbearing.

[3] Pork, grain, bicycles, and dozens of other items were rationed during the Cultural Revolution decade, and a black market trade in ration coupons sprang up.—*trans.*

Reliance on *guanxi* and poverty are inseparable, but economic development is still not a sufficient condition for the elimination of this phenomenon. Since social interests can never be totally egalitarian, and since the desires of some people know no limits, if there are no institutions and laws to put limits on power, then power will continue to be affected by personal relationships and will be used to serve selfish interests.

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[4] The metaphor used by the author here immediately brings to mind the short story, "The Big Fish," by Chen Jo-hsi, from her collection, *The Execution of Mayor Yin* (Bloomington: Indiana University Press, 1978). In that story an old man goes out to buy a fish to cook for his ailing wife. He makes a purchase but is then forced to give his big fish back when it is determined that the sale was a "mistake." The fish are "display items" kept out to impress foreign visitors.—*trans.*

The Legal System and Reliance on Connections

Thus the reliance on connections is also a product of the lack of development of our legal system. In societies with a well-developed legal system, it is difficult for personal relations to penetrate into the realms of the economy and administration. Without a doubt personal relationships are a source of warmth, and social life without them is impossible. But they are antithetical to a rational legal system. In all of public life they should be kept under institutionalized constraints and be held in check by definite norms, so that taking advantage of personal relationships and weaving connections, if carried to an extreme, will be seen as violations of discipline and law. Unfortunately, the reliance on connections is generally seen as legal, or at least not illegal. For example, most of the educated youths sent to the countryside have now returned to the large cities, and many of them used connections and took advantage of personal relationships to open the door to get back. But who among them in the last analysis did not have the proper procedures followed, in order to make their transfer "legal?" In work units where employees complain that too many children of cadres and of families connected to them have been given jobs, the leaders may try to pacify them by announcing, "If you can find one who was hired by the back door, then that person will be immediately fired." It should be understood that the distinctive characteristic of this "new" reliance on connections is its "legality," since it is legitimized by going through the required procedures. The people in power can take good care of those connected with them and still be within the boundaries of what is "not illegal." That is to say, relying on connections includes both acts that are illegal and acts that can be considered "legal." Most such acts are between the extremes of legality and illegality and can go on occurring because of the gaps in our legal system. In sum, both poverty and the weakness of the legal system are breeding grounds for reliance on connections.

Traditional Morality and Reliance on Connections

When the reliance on connections is like wild seeds growing on Chinese soil, with great vitality and persistence, it is also because this reliance has a deep basis in China's traditional morality. From ancient times, our family-based small agricultural producer society provided a social basis for a morality based upon human relations and human feelings. And as these concepts of human relations and human feelings acquired some autonomy, they spontaneously developed into a strong social force. The distinctive feature of this traditional Chinese morality is that it is a personalized ethic—that is, one stressing treating people differently depending how closely or distantly they are related to you. Several decades ago Fei Xiaotong in his analysis of Chinese traditional morality said.

> There are different lines in the treatment of other people. The most basic is for family members, between parents and children and among brothers, where the morality requires piety toward parents and respect for older siblings as the hallmarks of humaneness. The next line is for friends, and there the moral element stresses loyalty and trust: "When working for someone you must be loyal, with friends you must be trustworthy." The tenets of Chinese morality and law all change in accordance with the degree of intimacy of the personal relationship. Because of this, in this sort of society general models of behavior have no utility. You first evaluate who it is you are dealing with, and then you can decide what standards to use.

Mencius reproached the Mohists: "Generalized love means you don't acknowledge your parents." So you can see that what Confucianism emphasizes in morality is making distinctions based upon intimacy.

The great Western sociologist Max Weber also made a comparison of Chinese and Western ethics. He said that Chinese lacked a sense of impersonal rationality, and that all behaviors were seen solely in personalized terms. "Confucian personalized ethics is undoubtedly an obstacle to the development of a sense of impersonal rationality, since it keeps lumping individuals under kinship con-texts. Whatever the circumstances, working in a specific post is always seen as working for a particular person." In Western countries it was the emergence of capitalism that dealt feudal morality a death blow, and the ideological preparation occurred in the occupational ethics and the ethics centered on money that emerged during the Protestant Reformation. [Marx and Engels wrote:]

> The bourgeoisie, wherever it has gotten the upper hand, has put an end to all feudal, patriarchal, and pastoral relations. . . . It left nothing else between man and man than the naked self interest expressed in cold cash. . . . The bourgeoisie has torn away from the family its sentimental veil and has reduced its relationships to a simple money matter.

When money as a marker of general value replaces other measures and dominates social life, then a universal morality will replace special treatment based upon personal ties, and occupational esteem will surpass sentiments of friendship. In regard to the role of the Protestant ethic in the West, Weber said, "From the economic viewpoint, it meant basing business confidence on the ethical qualities of the individual revealed in his impersonal work in his vocation." In capitalist societies, where self interest can be realized with the aid of money, one does not need to rely on kinship and friendship relations, and moreover a large scale division of labor develops that works to exclude these relationships. It is not that in traditional societies interests are not important, but that they are expressed in terms of kinship and friendship relationships, and it is very easy therefore to develop factions and cliques. For thousands of years these ethics spread to all corners of Chinese society and expressed themselves in a variety of forms: Factions became important among officials, teacher and student bonds were emphasized in the world of education, and in secret societies you got masters and disciples and blood brother relationships. The fact that this outmoded ethic can be so vigorous today is because as in the past it is bound up with the people's pursuit of their interests and because it is connected to traditional outlooks that have penetrated into people's hearts. Therefore, in such a society that stresses human feelings, a person who wishes to handle a matter impartially will find himself in a very difficult and embarrassing situation among his relatives and friends.

The Causes of the Rise and Fall of Reliance on Connections over the Last Thirty Years

But stressing human relations and relying on personal connections has not been an unvarying tendency. The good social order and atmosphere of the 1950s leads people even now to look back fondly on that time. If we say that capitalism used money and law to destroy feudal special privileges and personal connections, then what mechanisms did the newborn people's China use to eliminate this reliance on personal connections, and how was it possible for this bad atmosphere to revive itself? The reason that the Qing Dynasty and the Republic of China were overthrown and replaced by the new China was because they were corrupt societies, in which the bureaucratic strata and exploiting classes suppressed the people. The Communist Party led the revolution to overthrow this system, and the Chinese people were willing to follow the revolutionary road because they suffered a lot under its corruption. And when the new China was established, the destruction of the old system cleared out the atmosphere of the old ways. At the time everything was fresh and pure. But we need to see that the good social atmosphere of the 1950s was only based upon a spiritual force—the people's hatred of the old system and the old atmosphere, and their trust in the new society and communist morality and their support for the new rules of this society. Our social structure had not produced any force which could thoroughly eliminate the reliance on connections, and neither had it produced anything like the reliance on money that in the West provided a force to give human feelings and connections a fatal blow. Therefore we did not totally eliminate from our system the possibility of "going by the back door" opening up again. In other words, it is not that people in the 1950s didn't have opportunities to go by the back door, or that there were no gaps where this behavior could penetrate, but rather that at the time the great majority of people would have been ashamed to do it. The hopes people had for the new China purified people's morality. And so the evil spirit of relying on connections was squeezed into the genie's bottle. But the plug which sealed the bottle was not some impenetrable legal system, nor was it a material force such as money. Instead it was a spirit, a faith, a morality that people voluntarily obeyed. Without a set of forces to replace the reliance on connections, and without a legal system to place limits on this phenomenon, the new social ethic was based upon a spiritual force, and so this basis was inherently weak. Once the situation had changed, the revival of the "monster" of old customs was almost inevitable. The ten years of chaos provided such a changed situation—the economy stagnated, living standards went down, and the imperfect legal system was smashed. People lost faith in communist thinking, and they were also affected by some of the absurd reforms that were tried, such as using recommendations to select workers, peasants, and soldiers to fill the universities.[5] All of these things smashed the faith and morality that people had developed in the 1950s and 1960s, and so the social atmosphere changed, and relying on connections reared its ugly head again.

The Two Main Forms of "Connections" Today

The kinds of making connections and going by the back door that exist today vary and can be classified into two forms. One of these is connected to sentiments of "face." To stress face and emphasize establishing feelings has such a long history and such a deep basis that it is hard for people to avoid its influence. One should say that some people use connections not to serve their own interests, but simply because of "face"—they surrender before the "bullets" of human feelings. The other form is people using connections to directly serve their own interests. These people are more deeply infected by the poison of relying on connections, and they use them to seek selfish profit and take advantage of their positions. In traditional Chinese morality obligations are adjusted to the people they apply to—with strangers there may be little obligation felt, but in regard to parents, siblings, and friends, there is loyalty, piety, and trust without calculating one's profit or loss. These sentiments have the appearance of self-sacrifice, so they can be viewed as a sincere old custom (which is, of course, backward). But in the second type of relying on connections, "human feelings" become the bargaining chip in a naked trade. . . . In this kind of trade of "human feelings," power then becomes the basis, and people are really exchanging power for favors. Of course, the kinds of power that can enter into such exchanges are very broad, and include power over personnel decisions, the power of recruiting employees and students, power over providing medical certificates, power to allocate housing, and even power to sell goods in shops. But naturally enough in relying on connections those who have the most power have the most capital to use in such exchanges. Since it is an exchange, there will be bargaining and a comparison of values. And since the social status of people is not equal, the weaker side will have to pay tribute money to the stronger side. In this fashion the last drop of the simple old custom of "human feelings" is squeezed out, and what is left is the stink of cash that makes people vomit.

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[5] The Cultural Revolution reforms prevented young people from going directly from secondary school to college, but instead required them to go to work or to join the army. Then people were recruited to attend college through work unit recommendations, rather than by their academic records or entrance exams. In theory this was supposed to foster educational opportunities for youths from worker and peasant backgrounds, but in practice powerful families often used their connections to get their own offspring recommended.—*trans.*

Simple Suggestions for Eliminating Relying on Connections

The ten years of chaos were the last struggle of feudal politics in China. By the same token, relying on connections is the last gasp of feudal morality. But old institutions die hard, and we should not underestimate the influence of this one. If we want to make progress in the Four Modernizations, then we need to clean out this decayed old custom. Historical experience teaches us that being a recluse such as Tao Yuanming or an upright official such as Hai Rui will not solve the problem, just as keeping oneself clean will not clean up a polluted river. If you shut one back door that is still only one, while the entire system has to be eliminated. It is high time that the cycles of Chinese history were ended, and this can be done when the new generation of revolutionaries establish changed institutions. People are still human, so there will still be the possibility that some will fall prey to the "bullets" of human feelings. But institutions and laws must be impartial, not recognizing bosses and kin. Only when we have these will we have the dams and embankments for a new morality and a guarantee of success in the

Four Modernizations. We don't wish to deemphasize the importance of the moral quality of individuals, but those who are intent on reforms should keep their eyes on the question of the system and use all of their energies in order to establish solid institutions in all areas. This is what the several thousand years of Chinese history and the experience of the last thirty years has taught us. . . .

Finally, I wish to talk a little about what will take the place of traditional morality. Many Western writers feel that when capitalism took the stage in history, money replaced the sentimentality of kinship and friendship: when people in the West are immersed in pursuing their interests, they lose that which is most precious in life—the human feelings between individuals. Thus although the economy in Western societies is developed, people there become the slaves of money and machinery, and so spiritually they are impoverished. On the other hand, traditional societies for the most part emphasize human feelings, and among kin and friends there is great warmth. Especially in our five thousand year old civilization, human feelings have been cherished from ancient times. It should be noted that in our tradition, human feelings includes both a calculating side and an altruistic side. But those in our society today who stress human feelings and connections are only developing the base side of the Chinese tradition, and they have lost the beautiful and lofty side. This beautiful and lofty side was cherished from ancient times in our society, and socialism should provide a means for it to be expressed even more. As we proceed on the road to modernization, we should draw lessons from the earlier experience of the West. We should establish principles of rationality suitable to our socialist economic and political life, and not allow relying on connections to be a part of this. At the same time we should establish our own spiritual civilization. Our people in studying, working, living, and engaging in recreation together should preserve human feelings in their lofty form. Respect for elders, teachers, parents, and older siblings and esteem for friends—these are part of the good essence of several thousand years of Chinese society, and they should stand as spiritual treasures among world civilizations. Only if the rubbish of relying on connections is discarded can we absorb the essence of our own motherland's civilization and enjoy the fruits of real human feelings.

Translated by Chen Jieming and Martin K. Whyte

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THE PRèCIS

Prècis: A concise summary of essential points, statements, or facts. An Abstract.

It is a compendium that has gathered together and presented in concise or outline form all the essential facts and details of a subject.

While the prècis is ordinarily a summary of a written article, its value can also be applied to film, pictures, and even music. There are no rules regarding length, the author must kept in mind that all essential facts and details must be included.

A prècis is not a paraphrase, neither should it include direct quotations. The prècis should avoid use of adjectives or adverbs. The prècis must provide the reader with a reliable analysis.

Unless a personal reaction to the subject will help to advance an objective understanding of the subject it should be omitted. Thus the author's conclusion that the subject was boring tells more about the author than the subject.

prècis1.91

THE SETTING OF THE STRUGGLE MEETING

Gold Flower was won over to the Women's Association. Encouraged by her friends she decided to go through with a struggle meeting against her husband, who was furious. Dark Jade set the date of the meeting and sent orders for Gold Flower's husband to appear at the meeting. When he didn't come on his own, a half-dozen women of the village (encouraged by the new policies of the Communist Party and the Communist-led Eighth Route Army) actually came to Gold Flower's husband, bound his arms behind his back, and marched him off to the Women's Association meeting. Within a half hour or so the struggle meeting was ready to begin.

These are the characters:

Dark Jade, who is Chairman of the Women's Association, and chairman of this meeting. She calls the meeting to order and explains what they have done to bring Gold Flower's husband to the meeting. She is on Gold Flower's side and intervenes when necessary.

Gold Flower, who is given a chance the first chance to speak. She describes her marriage, how she hated her husband from the beginning, and how he beat her.

The husband, who is given a chance to speak only after Gold Flower is done speaking. When he interrupts her and tries to deny the stories against him, Dark Jade very quickly rules him out of order.

Gold Flower's father-in-law, who is in the audience. He yells support for his son and shouts out short accusations against Gold Flower from time to time.

Two friends of Gold Flower, also sitting in the audience, jeer at the husband and support Gold Flower.

The crowd, mostly women, who watch the struggle. Like the peasant crowd in the struggle meeting against Goodman Tu, some of them are in support of Gold Flower, and they cheer her on, yelling out abuses against the husband from time to time. Others remain silent.

struggle.91

SETTLING ACCOUNTS

A STRUGGLE MEETING

CHARACTERS:

Narrator
Old Sun
Chairman Kuo (pronounced gwah)
Mrs. Pai (pronounced bah-ee)
Goodman Tu (pronounced du)
Big Li (pronounced lee)
Peasants

NARRATOR. Tenants and laborers of Tungmao Village, members of the Peasants Association, were coming out of their huts once again to meet at the temple and discuss the next step in land reform. The meeting was made particularly urgent by the recent news that Han Number Six, the most evil of the landlords, had just escaped from the village. They were anxious that the actual reform should begin, taking land and possessions away from the landowners and distributing them among the peasants in accordance with the plan of the government in Peking. But the process had been slow and deliberate. For some it had seemed far too slow.

(Voices of peasants gathering together. As they settle, one voice is dominant.)

OLD SUN. Chairman Kuo, may I speak?

CHAIRMAN KUO. I hear Old Sun, the carter.

OLD SUN. Chairman Kuo, we have been talking and talking for weeks now. But when are we going to take action?

CHAIRMAN KUO. Old Sun, it is the wish of our government. . . .

OLD SUN. To be thorough and just, yes, and that's good. But let me say something. Half the peasants stay away from our meetings. Do you know why? They say we talk but do nothing. And all the while the landlords keep stewing in their fat. We must act!

PEASANTS. He's right. Let's get the landlords. No more playing around. Let's begin tonight.

OLD SUN. You will see, Comrade Kuo. I suggest we go to the home of Goodman Tu this very evening and have it out with him.

PEASANTS. Yes, yes. To Goodman Tu's. Before he runs like Han Number Six. Let's beat Goodman Tu.

CHAIRMAN KUO. Hold on. We'll go to Goodman Tu and struggle against him. But the Party forbids the beating of landlords. *(pause)* All right, let us leave immediately.

NARRATOR. The peasants were happy. Singing and shouting they began to walk together across the village to the house of Goodman Tu. along the way other peasants joined them, anxious to see the actual reform begin. Goodman Tu, meanwhile, pacing up and down in his big house had called in his bodyguard, Big Li, for protection and comfort.

GOODMAN TU. Are the jewels hidden? Good. And the cloth? You've covered the grain in the cellar? We can't take a chance on anything.

BIG LI. Everything of value is out of sight, Master Tu.

GOODMAN TU. How does my coat look? I've put patches all over it to make me look like a poor man. Pretty clever, eh? You've hidden all the gold behind the wall? How about the kettles?

BIG LI. Buried in the orchard, Master.

GOODMAN TU. So Han has run away has he? That's all we need to get the peasants yapping at our ankles. I've read the law of these Communists. They'll have Han strung up by his toes for this. The fool. Well, I've got nothing to fear. They won't find a thing here of value. All of it is hidden away. I'm not afraid.

BIG LI. No, Master Tu.

GOODMAN TU. Don't interrupt. Can't you see I'm trembling with fear? Listen to my wife and daughter in there. Crying since dawn. And for what? For fear these dogs will come strip us of everything, take our goods and land. An you. I know you. You'll take to your heels, once those peasants come clawing at our walls.

BIG LI. They wouldn't dare enter this place.

GOODMAN TU. Oh they wouldn't, huh? They'll come crashing along like stampeding sheep....What's that? I heard shouts in the distance.

BIG LI. It's nothing, Master Tu.

GOODMAN TU. There, I heard it again.

BIG LI. The peasants are meeting again; that's what you heard.

GOODMAN TU. To decide what to do about Han, no doubt. Well, I've got nothing to worry about. This peasants' reform is bound to pass over and things will keep on like before. Then I can stop sweating and get some sleep. There! I heard it again. What's that noise?

BIG LI. There are many lights in the distance, Master. The peasants are walking this way by the looks of it.

GOODMAN TU. How many?

BIG LI. I would say a hundred at least. Master, they're marching straight for your house! Here they come!

GOODMAN TU. Quick, get the whip! Lock the door! You've whipped them before, so now do your stuff.

BIG LI. Too many for my whip. I'm going.

GOODMAN TU. Then get the dogs, bring me my dogs. Hey there, where are you running off to? Come back here, you coward. I knew you would take to your heels....Oh merciful Buddha, show them how poor and what a good man I am.

PEASANTS. Goodman Tu! Open up your door to the peasants of Tungmao! You're at our mercy now. Your bodyguard has run away. Open up.

GOODMAN TU *(hesitantly calling out)*. What do you want with me?

CHAIRMAN KUO. We have come to settle our grievances with you.

PEASANTS. Open up! Drag him into the yard! Break down the door!

CHAIRMAN KUO. Open your door, Goodman Tu.

NARRATOR. The peasants waited for the door to open. When they heard the latch lift, they came forward a little, eager to meet their longstanding enemy face to face. But instead of Goodman Tu appearing, three growling watchdogs were let into the yard, gnashing and clawing at the peasants' throats.

(Sounds of dogs, the peasants yelling, "Watch out, the dogs," "Help, Help!" "He's let his dogs loose")

PEASANTS. Kill them! Kill the dogs, then we'll kill Goodman Tu! Hang the dogs on his gate.

NARRATOR. The peasants, with clubs and forks which they had in hand, killed the dogs and hanged their bodies on Goodman Tu's gate. Then they crowded close, beating on the door, demanding Tu's life in return for this insult. The door was rushed and the peasants rushed into the house. Chairman Kuo managed to step in front of them, holding up his hands to quiet them.

CHAIRMAN KUO. Comrades, we must not beat the landlords! Quiet, please, everybody. Goodman Tu is at our mercy. *(The peasants quiet down, grumbling)* Goodman Tu, come out of hiding. You have no choice. You know who we are. You're not a stupid man. You know the rules of the land reform. We are here to settle accounts with you....Soon as all is quiet, any man or woman who has suffered by your hand may step forward and speak against Goodman Tu. *(There is a pause)*

GOODMAN TU. Good friends, why do you bother me? I am only a good man who...

CHAIRMAN KUO. Silence! Your turn will come....Will no one step forward? Comrades, do not be afraid...

OLD SUN. Goodman Tu, you know me, Old Sun, the carter. Once I tried farming on my own. But I got very sick, and you came, pretending to want to help me. Then, when I got well again, I discovered that you had forged a deed to everything I owned, and I was left with nothing. And if that wasn't enough, you took every picul of grain I had harvested, just so you could feed your fat horses.

GOODMAN TU. That's a lie. I've been kind to the peasants.

MRS. PAI. Kind! Listen to the stupid fox! Whose dogs were those let loose just now in the yard? Goodman Tu, I know you're not used to hearing women speak up boldly to you. But I accuse you to your face. One day my husband asked you for a loan. You said you couldn't give it to him. How about a fifty percent interest? You said no. Eighty percent? Still no. *(To the crowd)* Not until he got 100 percent interest did this scoundrel agree to loan the money. And we had to take it, for it was winter, and so cold that if we hadn't bought clothes with the money, we would have died of the cold!

GOODMAN TU. These are lies.

PEASANT ONE. Shut up you pig! You took a coat right off my back once, all because I didn't bow my head when I passed you. You're going to get beaten, and I'm the one to do it!

CHAIRMAN KUO. Hold on. Remember, the law forbids the beating of landlords.

PEASANT TWO. what about the well? Remember? We peasants sweated like houses digging that well outside your gate. But when we were done, you bet us back, saying it was your well. Any man who wanted to use it had to work for you for nothing, three days a month. *(Spits)*

GOODMAN TU. These are lies, lies!

PEASANT THREE. How many acres of land has he stolen from us, can anyone tell me? He is an evil man.

PEASANT ONE. Don't worry, we'll get everything he owns.

PEASANTS. Yah, yah. Let's get even. Han may have gotten away, but not Goodman Tu.

MRS. PAI. Why are you sweating so much, Goodman Tu? Are you afraid? Well, you should be, for you have the burden of a black heart to carry.

(Appropriate reactions of the crowd, as the Narrator's voice comes in, close)

NARRATOR. Every peasant who had a grievance spoke up. Goodman Tu stared at the floor, thinking that his one chance would be to convince the peasants that he wasn't as evil or rich as they thought. Finally it was his turn to speak, and he turned to face the peasants, blinking as if tears were in his eyes.

GOODMAN TU. Friends, you are too hard on me. You say you want my land, my money, my goods. What you see, you are welcome to. You accuse me of being evil. Have I ever broken down your doors like this and come crashing into your homes? Do you hear that crying? *(Appropriate sounds)* My wife and daughter are flooding out their tears because of you. You accuse me of many things. But you must realize that I worked harder than any of you. Yet I am not rich. Look around. If I had gold and expensive jewelry I would gladly give them to you. But now, I beg of you, let me alone, for you have caused me great trouble. Please, my good friends, take what you can find, but let me alone. You have bothered me enough. An besides, you're messing up my house.

NARRATOR. Some peasants were taken aback by this. They edged toward the door believing he was sincere. But as Goodman Tu turned from the crowd, Old Sun spotted something and he leapt forward angrily, yanking at the gown which Tu was wearing.

OLD SUN. Look here! Look at this, comrades! Poor, is he? He's got patches on the outside, but inside it is line with silk. He's a liar! Look over here, he's put ashes over his table to fool us. How much else have you hidden, eh, Goodman Tu?

GOODMAN TU. There is nothing else, leave me alone.

OLD SUN. Back away, you hunk of fat. Look there, a brick is loose in the wall. Tear it out, one of you. Tear open the wall.
(Appropriate sounds)

Well, look at the gold. Oh, he's a poor man, all right! Where have you hidden the rest, Goodman Tu.

GOODMAN TU. There is nothing else, leave me alone, I tell you.

OLD SUN. Friends, don't listen to him. Get your picks and shovels. We'll shove the lies right back into his damned face!

(Great uproar among the peasants)

NARRATOR. The peasants, angered once again, quickly dug up the cellar and the orchard, finding clothes here, silver lanterns there, and grain hidden elsewhere. Mats were thrown back. Every possible hiding place was torn up and the goods were brought in and dumped at the feet of Goodman Tu, who by this time was frightened to death. Within an hour the mansion was dug apart, top to bottom, and the peasants gathered once again, hatred glaring in their eyes.

CHAIRMAN KUO. you know the penalty for resisting us, Goodman Tu?

GOODMAN TU. I have read your laws.

PEASANTS. Whip him! Beat him like a dog! Death is too good for him!

CHAIRMAN KUO. Do you confess your evil?

MRS. PAI. Listen to him, begging us for pity!

OLD SUN. Someone hand me that stick.

CHAIRMAN KUO. It is against the law to...

OLD SUN. Oh, I won't beat him. I just want to play with him a little. You remember, Goodman Tu, how you made me kneel in your stable for two whole days, because a colt died and you thought it was my fault? Well, now it's your turn. Get down on your knees.

GOODMAN TU. I can't. I'm too weak.

OLD SUN. Too fat, you mean. Get down!

GOODMAN TU. Friends, I will confess everything. Only let me stand.

OLD SUN. On your knees! There, that's better. Now, how much land do you own?

GOODMAN TU. One hundred acres.

(Sounds of a stick cracking on the floor. Goodman Tu cries out in fear)

OLD SUN. How much?

GOODMAN TU. One hundred and twenty acres.

OLD SUN. Is that all? What else have you hidden?

GOODMAN TU. Nothing else.
(Sound of the stick again)

Well, a few other things, perhaps.

OLD SUN. Where are they? Where is the rest?

GOODMAN TU. Please, I will tell everything, only let me up.

OLD SUN. Comrades, what shall we do with him?

PEASANTS. Keep him on his knees. beat him, he's on his knees. Death is too good for him. Kill him, kill the landlord!

CHAIRMAN KUO. Hold on, everyone. Quiet please. Peasant comrades, we must be just, even to the landlords. We will get everything he owns, be assured of that...Goodman Tu, do you confess your guilt?

GOODMAN TU. In the name of Buddha, don't strike!

CHAIRMAN KUO. Answer me! Do you confess your guilt?

GOODMAN TU. I confess.

CHAIRMAN KUO. It will be better for you if you do not resist. Many landlords have already been put to death. You will not be hurt if you obey us. One week from tonight you must come to the temple, where everything you own will be distributed among the peasants. You will learn then what your share will be. You will be an equal like every other man in the village. An equal: no better, and no worse. Do you agree?

GOODMAN TU. Please, my legs!

CHAIRMAN KUO. Do you agree?

GOODMAN TU. I must agree.

CHAIRMAN KUO. Goodman Tu, for the life you have lived, let us see you bow down before the peasants of Tungmao, until your forehead touches the floor. Bow deeply. Show that you honor the Revolution.

PEASANTS. Bow! Bow! Bow down before the peasants of Tungmao!....

NARRATOR. As Goodman Tu bowed, they laughed and shouted at the humiliated landlord. Then they left the house of Goodman Tu, happy and proud, for the first of the landlords of their village had been defeated. The rest would follow. In fact, three days later Han was found, tried, and put to death for having killed more than eight peasants, and for resisting the Revolution. When word came of Han's execution, Goodman Tu knew that there was nothing for him to do but comply with the wishes of the peasants. He came to the temple the following week, where a complete distribution of all the lands and goods of his and Han's was made. Though it burned him like fire to do it, he quietly accepted his share, like any other peasant. Then, a month later, as the peasants held another meeting of the Peasants Association, Chairman Kuo made an announcement.

CHAIRMAN KUO. Comrades, tonight I have received an application from Goodman Tu who wishes to become a member of the Peasants Association. He is outside the door, waiting for us. What shall we do about it?

MRS. PAI. Don't let him in! We may have gotten his land, but we can't change his heart. He'll always want to be rich again. You can never trust a landlord.

OLD SUN. Chairman kuo, I disagree. I think we should accept him.

MRS. PAI. No man can wear jewelry all his life and then give it up, just like that. Besides, he'd ruin our meetings. Keep him out.

OLD SUN. How can he ruin them? He has no power now. His bodyguard ran off. His cellar has been emptied. His animals are scattered around the village. His land is gone. I have suffered as much as anyone under him, but I say, give him a chance. Besides, the Party says so.

PEASANTS *(murmuring, mixed reactions)*. A landlord, sitting here with us? Not while I have anything to say about it. No, wait a minute, maybe he's right.

OLD SUN. We have nothing to be afraid of. The peasants are now in control. The landlords will never threaten us again. Look at Tu. He shares his house with former tenants. he wears a patched coat now, and with no silk on the inside. Even his wife has begun to mix with the wives of poor peasants. He is a man now. I think he should be admitted.

MRS. PAI. Old Sun, I will agree with you, only on the condition we keep an eye on Goodman Tu. It's true, he works in the fields with the rest of us, but he still hates to get his fingers dirty.

CHAIRMAN KUO. Then we are agreed?
(Appropriate reaction)
Let Goodman Tu enter.
(Noise as Goodman Tu enters)
Goodman Tu, you have applied for admission into our association. In what spirit do you come to us?

GOODMAN TU. Chairman Kuo, I must be honest. I have no other choice. If I am to live among you in Tungmao, I will do the best I can. There is no stopping the Revolution, and therefore I submit to it.

CHAIRMAN KUO. Then we accept your application. With these conditions however: First, we have the right to investigate your property any time we wish. Secondly, every three months you must bring to us a written report of the progress in your attitude towards the peasants; in giving up the thoughts and ways of a former landlord. If these reports are not satisfactory, we have the right to press you to mend your ways. Do you agree? And do you understand?

GOODMAN TU. I agree, Chairman Kuo.

CHAIRMAN KUO. Then be seated. Comrade Peasants, make room for our newest member, Goodman Tu, who shall sit among us from now on. Now, to continue our business. Tonight we have finished the distribution of Han's estate. The tenants south of the village are to receive their allocations, and we will begin by calling out the names....

(His voice diminishes, as the Narrator's takes over)

NARRATOR. And thus the struggle against one landlord is completed, in one village of many thousand villages, as the peasants' Revolution of China proceeded towards its goal: land reform.

Based on Chou Li-po's novel, *The Hurricane* (Peking: Foreign Language Press, 1955). The dialog is taken from *Episodes In Social Inquiry Series, Social Change: The Case of Rural China.*

setling2.91

Traubitz
Woman Warrior Unit
Brief Introduction to China: Dr. Traubitz as Visual Aid

Objectives:

- to provide specific background information on China as part of our study of Woman Warrior
- to provide general background information on the Far East relevant to our study of the contemporary poetry and short fiction of India, China, and Japan
- to provide related background for the study of Passage to India and poetry and short fiction set in Far East by European writers such as Conrad, Hesse, Maughan, and Orwell.
- to provide background from the study of modern poetry and visual art by Pound, Yeats, the French Impressionist painters and other Westerners influenced by the literature and art of the Far East

Procedures:

I will use a part of each class period next week to share with you some background information on China. To do this I will wear some of the ethnic clothing I brought home with me from my summer in China. Please ask questions and try not to giggle. View the showcases both in and outside the media center with care and take some notes. The display items I mention here are in these showcases.

Monday - China in t-shirts. In ten minutes I will explain life in China in the summer of 1991. Display items include maps and posters.

1. China plans for the return of Hong Kong to the People's Republic of China. (Chinese painting red paint over the Union Jack)

2. China suffers severe flooding. Hong Kong moves to raise relief funds. (Hand raised above flood waters. " Support your brothers. It is your responsibility.")

3. Taiwan as a repository of ancient Chinese cultural values. (Ying/Yang)

4. Dr. Traubitz goes to China. (Xian shirt painted with my zodiac animal, a tiger)

5. Dr. Traubitz studies Chinese art and literature. (Qui Bai shrimp on front, scrambled English translation of popular song on back)

6. Dr. Traubitz returns to teach you Li Po. (Poem translated "Life is so short, but yet it's (sic) troubles are so many. The daylight passes so quickly as the long nights set in. Regardless of the time, why not go out and enjoy the nighttime!")

Tuesday - Chinese history through a brief look at its art and folkways. My vest is from Xian, site of the terra-cotta warrior army. It is a protective device against the five poisonous beasts: toad, snake, spider, centipede, and scorpion. Display items include framed folk paintings, examples of traditional paintings and calligraphy created by street artists and objects such as baby clothing, baby's tiger pillow and tiger cap, ceramic fertility figure of child with fish. We will look at slides of art objects in the Freer and Sackler Galleries. You have seen some of these objects on our field trip. We will attempt to give them some historical context.

Wednesday - Modern China in relation to its minority populations, notes on geography as destiny. My hat and dress are typical of the Bia people of southwest China. Display items include folk music instruments, needlework. We will look at a very few slides from over 1500 I took last summer. We are especially interested in the one child policy, the differences among the geographical regions and the contrasts between urban and rural.

Thursday - Chinese literature. My indigo blue laborer's smock should tip you off to the fact that we are finally getting down to work on the novel. Bring your reading response journal and your novel and be prepared to ask questions on the first section, "No Name Woman."

Friday - Chinese symbols. My silk jacket with dragons and phoenix and the tiger t-shirt have introduced three important symbols. We will look at slides showing symbolic animals in an architectural context. Be prepared to ask questions on the second section, "White Tigers."

Evaluation:

Annotated list of slides viewed
Notes on artifacts in showcases, classwork
Student reading response journal on Woman Warrior
Unit test

Traubitz
Introduction to the Art of China

OBJECTIVES

to intoduce the major types of Chinese art
to introduce the chronological development of Chinese art
to study a few fine examples in local collections
to suggest possible models for individual student projects

1. Carved Jade - Late Neolithic S87.0734
2. Bronze - (1200 BC) Shang S87.0035
3. Bronze - (1200 BC) Shang S87.0060
4. Bronze - (1100 - 1000 BC) Shang S1987.66
5. Bronze - (900 BC) Western Zhou S87.0044
6. Bronze You - (900 BC) Western Zhou S87.0047
7. Bronze Zhong - (500 BC) S87.0005
8. Terracotta warriors - (221-206) Qin
9. warrior detail
10. Bodhisattva Avalokiteshvara - (1000) Tibet or Kashmir
11. Vajrabhairava - (1500) China, Tibet
12. Handscroll, Scholar Taking His Ease - (1400-1500) Ming
13. Hanging Scroll, Pine-shaded Pavilion - (1500) Ming
14. Pine-shaded Pavilion detail
15. Album Leaf, Man in a Boat with a Vase - Chen Hongshou, (1600) late Ming - early Qing, F61.106
16. Fan, Maiden in Bamboo Grove - (1600) Qing, F75.16
17. Bottle, porcelain/underglaze blue - (1280-1368), Yuan, P3
18. Bowl, porcelain/underglaze red - (1300-1400), M18.56.35
19. Jar, peach bloom glaze - (1700) Ch'ing, P4
20. Dog Cage, brass and cloisonne - (1750) Ch'ien, P8

FIVE CONTEMPORARY PAINTINGS BY WANG YANI

21. This Is for Mommy - age 5
22. Hurry Home! - age 6
23. The Lotus Flowers Are So Pretty - age 10
24. Last Night I Dreamt I Saw the Racing Egrets - age 11
25. A Sunny Day - age 11

26. Chinese painting equipment and supplies
27. The Four Treasures of a scholar's studio

Note: I have rounded dates to the nearest century where objects are representative of a long period and not specifically dated. The numbers which follow each entry are the museum slide numbers should you care to look more closely at these works. S is Sackler, F is Freer, M is the Metropoltian Museum of art in New York, P is the Phildelphia Museum of Fine Art. Slides with no numbers came from teacher workshop packets assembled by the education department of the Sackler.

CHINA - ACROSS LINES

AN INTER-DISCIPLINARY
STUDY GUIDE FOR
SECONDARY CURRICULUM

BY: AARON J. TRUMMER 343

TABLE OF CONTENTS I

Title	Page #
Scenes of China	A
Scenes of China	B
Why Study China	1
Introduction To The Guide	2
BEING CHINESE	3
The People - China	4
Minorities - China	5
Student Activity - The Chinese People	6
People in China Photo Page I	7
People in China Photo Page II	8
Student Activity- Chinese Life	9
The Room	10
Dream of A Guitar I & II	11-12
Being Chinese - An Overview of Geography	13
Student Activity - Where Chinese Live	14
Maps of China	15-17
Places in China & Map	18-19
Student Activity - Chinese Values	20
Ideals Chosen By Secondary Students	21
Chinese Zodiac	22
Student Activity - Youth in China	23
Youth Problems - China	24
Youth Culture in China	25
CENTERS OF CHINA - URBAN CHINA	26
Urban Life in China	27
A Few Chinese Cities	28
Student Activity - Urban China	29
K'un-ming City	30
Xi'an	31
Beijing - A Walk I & II	32-33
Shanghai I & II	34-35
Student Activity - Tourist Mao's and Cities	36
Map of Shanghai	37
Map of Peking	38
Student Activity - Hong Kong	39
Hong Kong Scenes	40
Hong Kong	41
Hong Kong - Second Thoughts	42
SPEAKING AS ONE - LANGUAGE/EDUCATION	43
Chinese Writing	44
Student Activity - Chinese Language	45
History of Chinese Writing	46
Ancient and Modern Chinese Writing	47
Chinese Places in Pinyin	48
Chinese Seals	49
Spoken Chinese	50
Student Activity - Chinese Language II	51

TABLE OF CONTENTS II

Learn Chinese - restaurant 52
Pronunciation Guide - Pinyin 53
Chinese Education 54
Student Activity- Educational Purpose 55
School Rules & Ideals 56
Student Activity - Educational Structure 57
Structure of Chinese Schools 58
Schedule of Chinese 6th Grade Student 59

HAVING A BANQUET IN CHINA - RURAL CHINA 60
Rural Life in China 61
Land Policy in China 62
Famine in China 63
Geography and Agriculture 64
Student Activity - China's Land Use 65
Chinese Food Preparation 66
Chinese Cuisine 67
Student Activity - Chinese Banquet 68
Chinese Recipes I & II 69-70
Chinese Cooking Styles 71
Student Activity - Chinese Rural Life 72
Rural China - Photos 73

CLOUDS AND SUN OVER CHINA - RELIGION 74
Religion in China 75
Student Activity - Chinese Beliefs 76
Readings in Religion I & II 77-78
Student Activity - Symbols of Religion 79
Tour of Yonghegong Lamasery I, II, III 80-82
Religion in China - Photos 83
Student Activity - Chinese Religion Today 84
Mao's Religion 85
Amida Buddha 86
A Story of Kuan Yin 87

CHINESE DRAGONS AND FIRE - HISTORY 88
Ancient Chinese History 89
Student Activity - Ancient China 90
Maps of Ancient China 91-95
China and the Western "Progress" 96
Terra-cotta Warriors 97
Student Activity - Terra Cotta Warriors 98
Student Activity - The Decline of China 99
Maps of the Opium War & Foreign Invasion 100-102
Modern Chinese History to 1986 103
Chinese Dynasty History & The West 104

ENCHANTED CHINA - THE ARTS 105
The Fine Arts in China - An Outline 106
Student Activity -Introduction-Chinese Arts 107
Fine Arts in China - Drawings 108
Fine Arts in China - Photos 109
Student Activity - Be A Part of the Arts 110
Chinese Painting 111

TABLE OF CONTENTS III

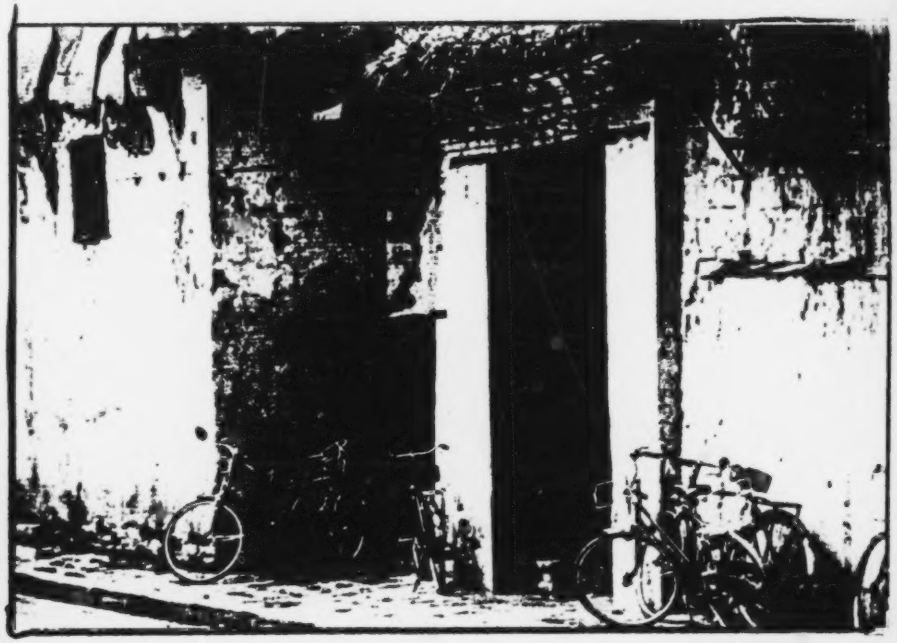
Chinese Puppetry 112
Chinese Paper Cutting 113
Paper Cut A-B 114-115
Student Activity - Ancient and Modern Arts 116
Chinese Modern Art 117
Chinese Ancient Art 118
Ancient Poetry 119
Modern Poetry 120
Music in China I-II 121-122
Chinese Music 123
Student Activity - Music in China 124

CHINA AT WORK ECONOMICS 125
Student Activity - The Chinese Economy 126
Official Chinese Economy 127
The Chinese Economy Changes 128
Economic Chart & Population 129
Investment in China 130
Student Activity - Employment in China 131
Professions by College Students 132
Student Activity - Living in China 133
Chinese Lifestyle and Cost 134
Student activity - Working in China 135
Stories of Work in China 136
Student Activity - Chinese Inventions 137
Inventions in China 138
Chinese - West Progress 139

THE EVOLUTION OF CHINA - POLITICS 140
The Chinese Political System I, II, III 141-143A
Student Activity - The Chinese Political 143
People in China Politics 144
Shanghai Symphony 1977 145
Chinese National Anthem 146
Slogans of the 30th Anniversary 147
Student Activity - Change in China 148
Western Thought in China 149
Background to Turmoil 150
Communist Youth League Survey 151
Political Cartoons of China 152
Political Thoughts - China 153

CHINA LOOKS EAST - U.S AND CHINA 154
U.S. China History I,II, III 155-157
Student Activity - The History China/U.S. 158
America and China 1844 159
Joint U.S. - China Communique I, II 160-161
The Shanghai Communique I, II 162-163
Carter on China 164
Student Activity -American Politics & China 165
U.S. and China 1981-1990 I, II, III 166-168
The MFN Debate I, II 169-170
Student Activity - The U.S. & China 1990s 171
Acknowledgements 172
Bibliography 173-177

SCENES OF CHINA I



317

318

SCENCES OF CHINA II

INTRODUCTION TO THE GUIDE

China Across Lines is a study guide for secondary programs focusing on China. Most studies of culture and people from other nations is done in isolation or not at all. The history class teaches once it in the fall. the geography class teaches about China freshman year. the literature class maybe has one hour devoted to Chinese literature. and the art class studies Chinese painting at the end of the year if there is time. At larger schools there may be an elective course on China, but rarely does it connect with any of the other offerings in the school.

This guide attempts to cross the disciplinary lines put up by most secondary school departmental structures. It would be useful if a team of teachers from art, music, science, social sciences, and vocational studies in home economics would get together to do this entire program at a similar time in order to cross reference the concepts and skills needed to start students on their way to an understanding of China and its people .

The way the **China Across Lines** guide is structured presents teachers with the ability to separate the various units and present them as individual units or to utilize the entire guide as a team-taught program over a number of weeks. The **China Feeds Itself** unit, for example, can be presented in a food's class, nutrition unit, or part of an overall study of China.

There are ten units in this guide. Each unit contains a small amount of factual information, graphs or photos, charts, a series of activities, and a short bibliography. These units are self supporting or can be used in coordination with texts, films, or other related materials. In working with activities, please note that there are a number of possible uses for them in terms of when they are to be used. Many can used as the introduction of a unit while some are best used a review.

The best use of **China Across** Lines is as a total interdisciplinary approach to the study of China. It covers the nature of its people, the lifestyles they have, China's history and politics, the fine arts, and economic development. No study of a part of the world should be done in isolation. In an integrated approach enhances the major concepts and helps the student understand the importance of the overall subject.

The content areas in this guide are as follows:

BEING CHINESE (sociology, world cultures, geography)

HAVING A BANQUET IN CHINA (home economics, world cultures)

CENTERS OF CHINA (urban studies, sociology)

SPEAKING AS ONE IN CHINA (language, current studies)

CHINESE DRAGONS AND FIRE (world history)

THE EVOLUTION OF CHINA (political science, current studies)

CHINA AT WORK (economics, science, industrial technology)

ENCHANTED CHINA (art, music, literature)

CLOUDS AND SUN OVER CHINA (religion, cultural studies)

CHINA LOOKS EAST (U.S. History)

The units are not designed to be content specific. Students should do their own research into the various aspects of each theme. The most current research can be found in the school library or computer data banks. Still, each unit contains enough information and activities to stimulate discussion, creative thought, and further inquiry. Enjoy the study of China and all of the wonders that follow.

BEING CHINESE

PEOPLE AND THEIR LIFESTYLES IN CHINA

THE PEOPLE - CHINA

China is a nation of many nationalities. Apart from the Han who represent over 93% of the population, there are about 56 other ethnic or nationalities in China. These non-han groups, known as "National Minorities" together form a population of about 70 million. A reminder of their presence is in the arts, crafts, customs, and dress of people through out the nation of China.

While the non-Han groups may be relatively insignificant in terms of numbers, they have considerable political importance. Many of them live in very strategic areas. Over nine-tenths of China's borders extend through non-han territory. Many of these groups have ethnic or religious ties with people that live across the border. The Chinese government, while recognizing the importance of ethnic diversity, places more value on the strategic importance of these people. In order to "stabilize" many of the areas, the Chinese government has sent Han people to settle in non-Han areas.

The people traditionally known as the "Chinese" are Han. there are probably over 937 million of them. The Han Chinese use a number of languages, often called dialects. These languages possess a common written form but for the most part are mutually unintelligible. The Beijing dialect of the northern language has been selected as the national language and is now taught in schools through out China.

The Han originated in the Yellow river area in northern China. As they expanded their territory, they assimilated other groups. The result was different groups in the north and south. For example, southern Chinese tend to be shorter and stockier than their counterparts in the north. For over 2,000 years the Han have expanded territory, taken on different languages, and lived in different ways.

China is the most populated nation on earth. The population is estimated to be around 1.2 billion people. Half of the population is under 21. Mao Zedong said "the more people the better," but Chinese planners have long since adopted a different point of view. The problems relating to population are startling.

For every 24 hours, there are an additional 33,000 mouths to feed in China. In one year the population across the nation increases between 14 and 15 million. . This enough to replace the whole population of Shanghai or Tokyo.

In order to combat the population growth, China has implemented the "one child" policy. People with one child are being rewarded with income bonuses, better health care, and better schooling. The family will be given priority in housing and land plots for farming. In contrast, families with more then one child are penalized by being given less food coupons and paying a welfare tax.

Many of the measures relating to "one child" are aimed at the country side. Early "one child" programs were successful in the cities, but could not overcome the traditional large family in the rural areas. This is especially true as it relates to having a daughter rather then son.

The population problem in China is further complicated by the geography of the nation. Eighty percent of the population lives in the countryside. Half of the country is covered with mountains and two thirds of the land is arid. Over 90% of the population inhabits little more than 15% of the land. Another imbalance occurs when considering the area of tibet and Inner Mongolia. Only four percent of the population is found there.

MINORITIES - CHINA

About 90 percent of China's long border divides territory occupied by non-han people. While they represent only 6.7 percent of the population, they occupy just under two-thirds of the total area of China. About 10 of these "National Minorities" have populations of one million or more. More than 25 different "National Minorities" live in the province of Yunnan.

Over thousands of years of interaction, many nationalities have been absorbed into the Chinese-Han way of life. Many of them, however, have retained their cultural identities.

Mongols

There are a few million Mongols living in China, mostly along the northern border. The Mongols once ruled China. Under Genghis Kahn, they invaded China and controlled the area north of the Yellow River. Under Kubilai Kahn, they took all of China and established their capital in present day Beijing.

The Mongols have for centuries been nomads, depending for their livelihood on domestic animals particularly cattle, sheep, and horses. Over the centuries they have tended to be scornful of the farmer's way of life and his commercial instincts. There is some evidence they are resistant to the Chinese practice of settling Han into their territory.

The Mongol religion has for a long time been Lama Buddhism.

Tibetans

In 1950 the Chinese took control of the area known as Xizang or Tibet. Many in the west saw this as an invasion, but the Chinese communists saw it as a liberation.

About 80 percent of the Tibetan population are farmers, mainly in cultivation of crops such as barley, wheat potatoes, and turnips. The remaining population are nomads raising sheep and yaks in the northern plateau.

During the Cultural revolution (1966-1976) severe damage was inflicted on Tibetan religious shrines. temples were destroyed or looted. The Dali Lama, leader of the Tibetan religion, had fled out of Tibet when it was occupied by the Chinese. The religion of the Tibetans, known as Lamaism, is a form of Buddhist basis with an emphasis on evil spirits and spirits of nature.

Uygurs

The Uygurs live almost entirely in Xinjiang Province and are Turkish in language and moslem in religion. They are fiercely independent and maintain ties with the moslem world outside of China Their social customs place great emphasis on the family. Marriage and raising a family is considered to be a religious obligation. Living in one of the most barren areas of China, the Uygurs are largely dependent on agriculture that is supported by irrigation and oases or natural springs.

Miao

Most of the population of the Miao is found in inaccessible settlements on mountain sides along streams and rivers. They are agricultural people who raise crops, often on terraces carved on the side of mountains. Their religion features magical rites and elaborate ceremonies involving sacrifice. The Miao place particularly strong emphasis on supernatural beings that cause unusual events.

YI

This minority divides into clans and have a social organization based on caste. The dominant caste owns all property and thereby controls the lower caste. marriage is confined within clan and caste. Agriculture is the main form of activity with the work being performed by those in the lower caste. The religious beliefs of the YI place emphasis on spirits which inhabit all objects and lives are ruled by destiny.

These are just a few of the minorites that inhabit China. For more information see references in your library on Chinese people.

STUDENT ACTIVITY

Title: Chinese People

Introduction:

Like many nations, there are no stereotypes or generalities that can be applied to the Chinese people that would be accurate for everyone. By reading about and looking at the Chinese, we are able to see while they come from the same nation they are very different human beings. Many of them, however, have similar goals and needs.

Objectives:

1. For students to identify different kinds of people that reside in China.

2. For student to observe thorough photos the people that live in China.

3. For students to be able to draw conclusions about Chinese people, their way of life, and some of the needs they may have.

Materials:

Handout #1 - The Chinese People
Handout #2 - Some Minorities in China
Photo Page 1
Photo Page 2

Procedure:

Discuss the people of China by using the Chinese People (handout #1) and Some Minorities (handout #2). Discussion should center around diversity and the unique lifestyle that some Chinese have. Discuss the problems with population and with majority and minorities living side by side.

Have students look at the photos of Chinese men and women including those on the cover of the unit. What conclusions can be made by observing these pictures? What kind of lifestyle do these Chinese have, and where. Any thoughtful conclusions about minority, farmer, city resident, or similar should be acceptable.

Students then could write a short letter from one of the people in the photographs as a "pen pal" in reverse. Tell as much about themselves as they can by the picture and what they have read. (just one paragraph)

Students should research more about the Chinese way of life.

PEOPLE IN CHINA - PAGE 1

Photo Page 1

PEOPLE IN CHINA - PAGE 2

STUDENT ACTIVITY

Title: Chinese Life

Introduction:

Looking at the way of life most Chinese live is extremely difficult. Every person has their own hopes and dreams, their own way of doing things. While generalities can be made about a culture, it is useful to see close up what a person or family may be about.

Objectives:

1. To give students a close up look at the Chinese way of life through short stories.

2. For student to develop ideas relating to how the "average" Chinese live.

3. For students to create a "vision" of what life in modern China is like.

Materials:

Story Handout #1 - A room
Story handout #2 - A Dream

Procedure:

Discuss for a short time the introduction. Ask about drawing conclusions and how that happens. What conclusions have American drawn about China?

Handout the stories (handout 1 and 2) about life in China. Discuss, after reading them, what life in modern China is like. What conclusions can be drawn from these stories.

Conclusions should relate to: Looking back, dreams, material goods, interaction between people, life goals.

THE ROOM

Today, behind the somber walls of the mansion-turned-museum, is the beauty and serenity cherished by the mandarins that built the siheyuan centuries ago. The Granting of Grace Pavilion looks out on a brook, pond, and garden. After a short climb up worn stone steps, I imagine the last emperor listening to showers play delicate melodies on the roof of the gazebo called the Room for Listening to Rain.

On the other side of Back Lake is perhaps the best-tended museum in Beijing, an immaculate siheyuan that is the residence of the late Mei Lanfan, the best known actor in Peking Opera. Inside the compound, within apartments with red lacquered columns and eaves painted in green and blue, are photos of Mei posing in the jeweled headdresses and silken gowns of the opera's tan, or female roles.

Within Mei's apartment, fragile wooden carvings separate the rooms. From the ceiling hang hexagonal lanterns of glass and carved wood with long red silk tassels at each corner. Like the photos of Peking Opera's greatest female impersonator, the siheyuan is a tribute to the refinement and frailty of China's old culture.

The daughter of Mei, actress Wang Yulan, fondly recalls growing up in her father's rambling siheyuan before the revolution. during parties after opera performances, in the golden light of their garden courtyard, she often sat wide-eyed before European artists and royalty.

"The splendor of those days is gone but many siheyuan remain in Beijing," says Mrs. Wang, standing in the center of her own courtyard, a patch of bare dirt now larger than a horse-drawn wagon.

The best way to learn of the warm civility of the people living in Beijing's maze of cold stone is to win an invitation to a home within courtyard walls or the apartment blocks.

Around a New Year's holiday table stacked in two tiers with steaming platters of food, a Chinese friend briefly forgets his grinding effort to get by and inadvertently teaches a battened Westerner like myself the true meaning of "feast."

Occasionally, I'm asked why I want to work in China at a time when the leadership is systematically dismantling the gains from 10 years of enlivening economic reform and eased regimentation.

The answer is easy: Poverty and repression cast a stark light on the lives of Beijing residents. They must struggle to defend their dignity; their lives have profound clarity and paths.

Sometimes it seems a visit by someone from a wealthy democracy like me lifts the hope of my Chinese host that freedom and prosperity are within reach.

Today, for residents of this ancient capital, liberty and affluence are like the refreshing air and soothing verdure in a forbidden garden beyond an insurmountable wall.

Source: The Christian Science Monitor March 20, 1990

DREAM OF A GUITAR

I had always wanted to buy my wife Ah Zhen a guitar. She had taken hers from Guangzhou to the village where we had been resettled as educated young people and played it alone at night in her room, sometimes briskly, sometimes languorously, its notes spilling from her window like water from a crystal stream, to the delight of many a listener. To be frank, my love for Ah Zhen had started with her music.

Then she was sent for by her boss and given a dressing-down and had her guitar confiscated and smashed because she was too fond of music popular before the "cultural revolution’. She had mentioned this with bitter regret more than once and seemed keen to get a new one. I say "seemed", because she would never say outright that she wanted something if it might make me feel at all awkward, and I could scarcely say that the melody of two hearts was no substitute for the music that no longer surrounded us, though, to be sure, I would have welcomed such an embellishment to our love and our minds.

Yet even so trivial a wish had never been realized. It had been out of the question in the early years after our marriage when we were still living in the village, and even when we were moved to the county town, she as a clothing factory worker and I as an elementary school teacher, there was still no room for rosy-tinted fantasies in a little family earning a pittance of 65 yuan a month and having to think first of nappies and daily necessities. And as time passed by, the wish gradually faded from my memory.

Then a month ago life took a turn for the better when Ah Zhen’s factory re-equipped and brought back piecework. In the day she ironed clothes at the factory, then brought some home at night to sew buttons on. She worked hard day and night and at the end of the first month she brought home all of a hundred and one yuan.

"That leaves us with eight yuan fifty," she announced happily, "after the groceries and paying back what we owed." She produced the money. "Now why don’t you go out and buy that...thing we need, the one we were so keen to get?"

She said it with the archness of a young lover testing the attentiveness of her beau, and I sprang to comply.

Outside, I remembered the guitar. The stationer’s where I had gone for ink the other day had a mandolin for sale at a reduced price, only eight yuan.

When I came back with it, Ah Zhen was immersed in sewing buttons. The table, the desk and the two cane chairs were piled high with semi-transparent red dresses. As soon as she saw the instrument, she leapt to her feet.

"What about a tune, Ah Zhen?" I said. "You play so beautifully, and I haven’t heard you for ages. Now we can have a little music at night!"

"The nerve of you," she railed, "wanting to waste time like that now!"

"I thought you wanted one," I said, puzzled.

DREAM OF A GUITAR 2

"Did I ever say I did? Well, maybe I did, but that was years ago. What I really need is a good, strong bag, a big one to bring more clothes home and do more spare time work at night so that we can get enough money to stop every one sneering at how poor we are. A bag of our own: I feel dreadful when I have to borrow one. I must have complained time and time again. Don't you ever listen?"

"A hundred yuan, and you're still not satisfied?"

"What's a hundred yuan? Nothing!" she shouted back. "There are people in my group getting up to a hundred and fifty. The factory's decided the dresses are to be ironed by whoever sews the buttons on. Every one else's husband and children help, but all you care about is yourself!" And she was choked with sobs.

"So we buy a huge bag, and I help you sew on buttons instead of reading and preparing lessons, is that it?"

"You'll hang on to your reading like grim death, won't you? You've been at it for I don't know how many years, and what good has it ever done you? Yes, you could do with sewing buttons and seeing the results right away!"

I would never have expected so direct an outburst from my normally reserved wife. It was clear that she had kept her grievances and her anger to herself for a long time. Staring at the mandolin's golden body and the exhaustion and disappointment on her face, I thought painfully: How could our two hearts so misunderstand each other? Am I so stupid, or has she changed so much? Now that we're trying so hard to bury poverty, do we have to bury other things with it? Such as the dream of a guitar?

Lu Haiquio, the author, was born in Guangdong. He worked on a farm and is now a teacher as Shundee No. 1 Middle School

BEING CHINESE - AN OVERVIEW OF GEOGRAPHY

China is a large country, third largest in the world after Canada and the Soviet Union. It is slightly larger than the United States.

China's physical environment is dominated by the mountains. The major mountain chains are oriented west to east and tend to divide the country into separate climate zones. The orientation also impeded the movement of people and goods from north and south and to some extent has created natural cultural boundaries.

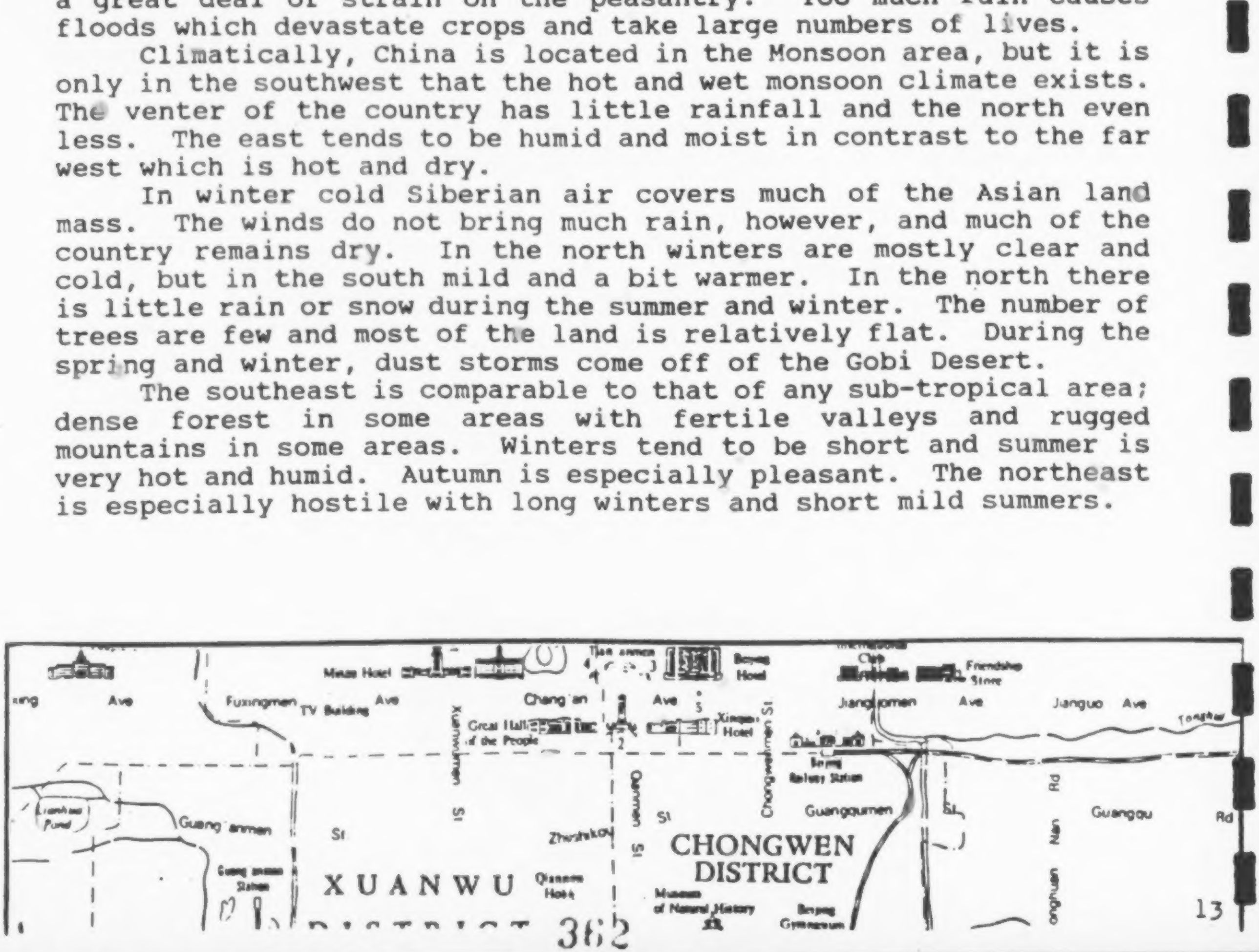
The mountains dominate the way of life in China in another way. The rivers have created distinct patterns of land use along their routes. The best agricultural land lies in fertile plains and valleys along the three major rivers of China - the Yellow or Huang He, the Yangzi or Chang river, and the Xi or west river. As agriculture developed, so did the population. With the growth in population came the development of cities and industrial areas.

The very existence of China's vast population depends on the food grown in a small area of the country. The climate is therefore crucial to the population's existence. When there is little rain many of the fields must be watered by hand which places a great deal of strain on the peasantry. Too much rain causes floods which devastate crops and take large numbers of lives.

Climatically, China is located in the Monsoon area, but it is only in the southwest that the hot and wet monsoon climate exists. The venter of the country has little rainfall and the north even less. The east tends to be humid and moist in contrast to the far west which is hot and dry.

In winter cold Siberian air covers much of the Asian land mass. The winds do not bring much rain, however, and much of the country remains dry. In the north winters are mostly clear and cold, but in the south mild and a bit warmer. In the north there is little rain or snow during the summer and winter. The number of trees are few and most of the land is relatively flat. During the spring and winter, dust storms come off of the Gobi Desert.

The southeast is comparable to that of any sub-tropical area; dense forest in some areas with fertile valleys and rugged mountains in some areas. Winters tend to be short and summer is very hot and humid. Autumn is especially pleasant. The northeast is especially hostile with long winters and short mild summers.


Fuxingmen
TV Building
Ave
Chang'an
Ave
Great Hall of the People
Beijing Hotel
Xinqiao Hotel
Jianguomen
Ave
Friendship Store
Jianguo Ave
Beijing Railway Station
Guangqumen
Guanganmen
Zhushikou
Qianmen St
Chongwenmen St
Xuanwumen St
Nan Rd
Guangqu Rd
XUANWU DISTRICT
CHONGWEN DISTRICT
Qianmen Hotel
Museum of Natural History
Beijing Gymnasium

STUDENT ACTIVITY

Title: Where Chinese Live

Introduction:

Geography is more than just maps and outlines. It is a picture of where people live. The mountains, rivers, and location of places make a difference in what kind of lives people live. It is important to equate the lifestyles of people with their geographical location. In China, the development of many aspects of the civilization relate to geography.

Objectives:

1. To familiarize the student with the geographical features of China.
2. To Develop an awareness of how geography (location of rivers, political boundaries, mountains) affect life.
3. To create a cultural map based on limited facts relating to Geographical data.
4. To develop conclusions about problems the Chinese may face in the future due to geographical data.

Materials:

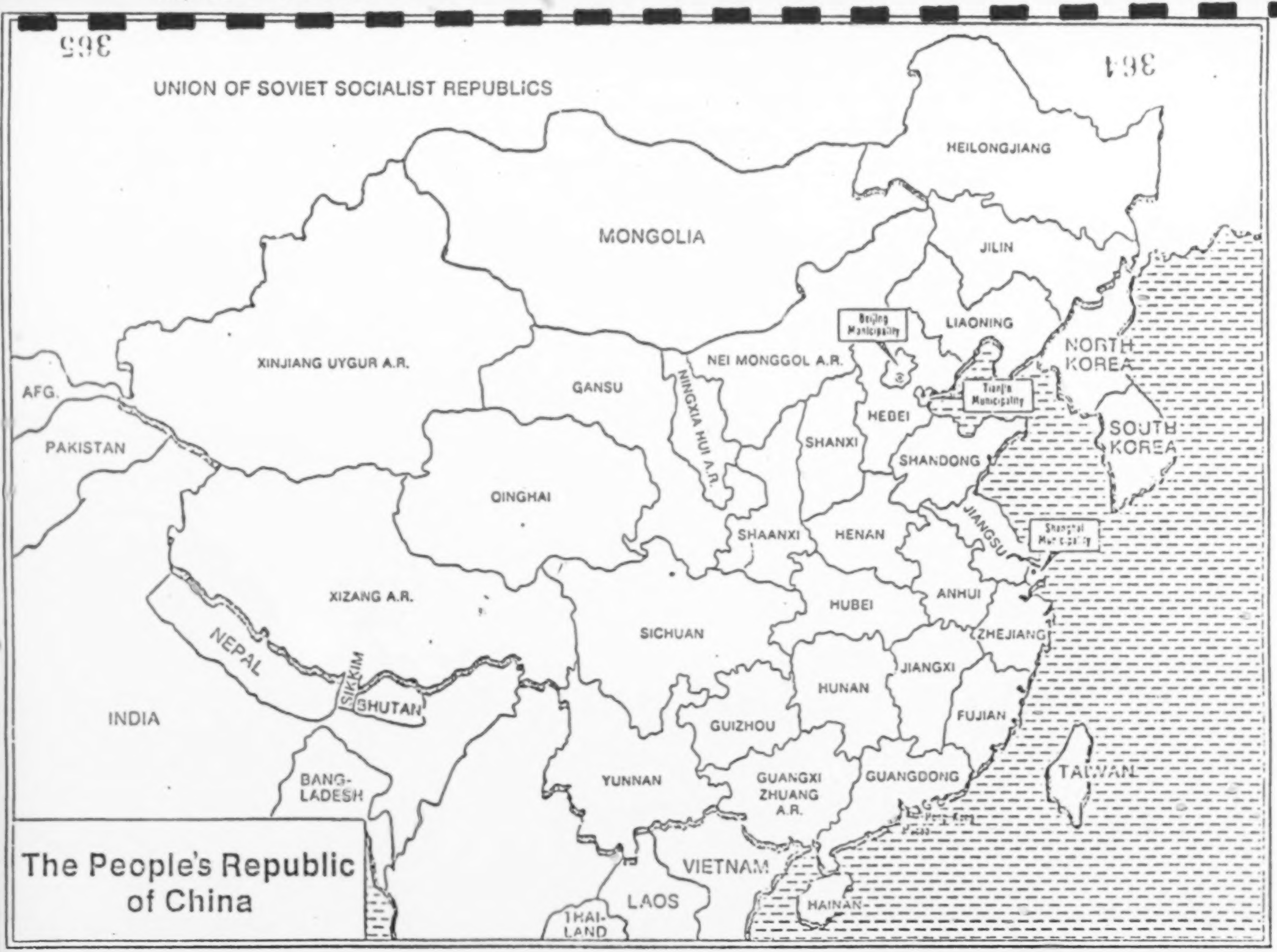
Handout Map #1 - Political Boundaries
Handout Map #2 - Rivers/The Great Wall
Handout Map #3 - Topographical Map
Overview of Geography/Culture

Procedure:

Introduce the concept of geographical data - location, features, boundaries with other nations.
Discuss the Chinese geographical and cultural article. What conclusions can students make about how geography affected cultural development?
Handout maps 1,2,3 along with cultural overview. How valid are those conclusions?
Hand out a blank piece of paper -

1. Have the students draw a rough map of China on 1/2 of the sheet.
2. Have them divide the map into quarters.
3. Add topography, rivers etc.
4. On the other half list the type of culture that may exist in this area and why. Example: Nomads because of dry arid climate, raiding animals - moving from place to place. Homes out of animal skins because of no trees. Not many people because of lack of water also ...
   Cover housing, agriculture or industry, family, lifestyle, foods.

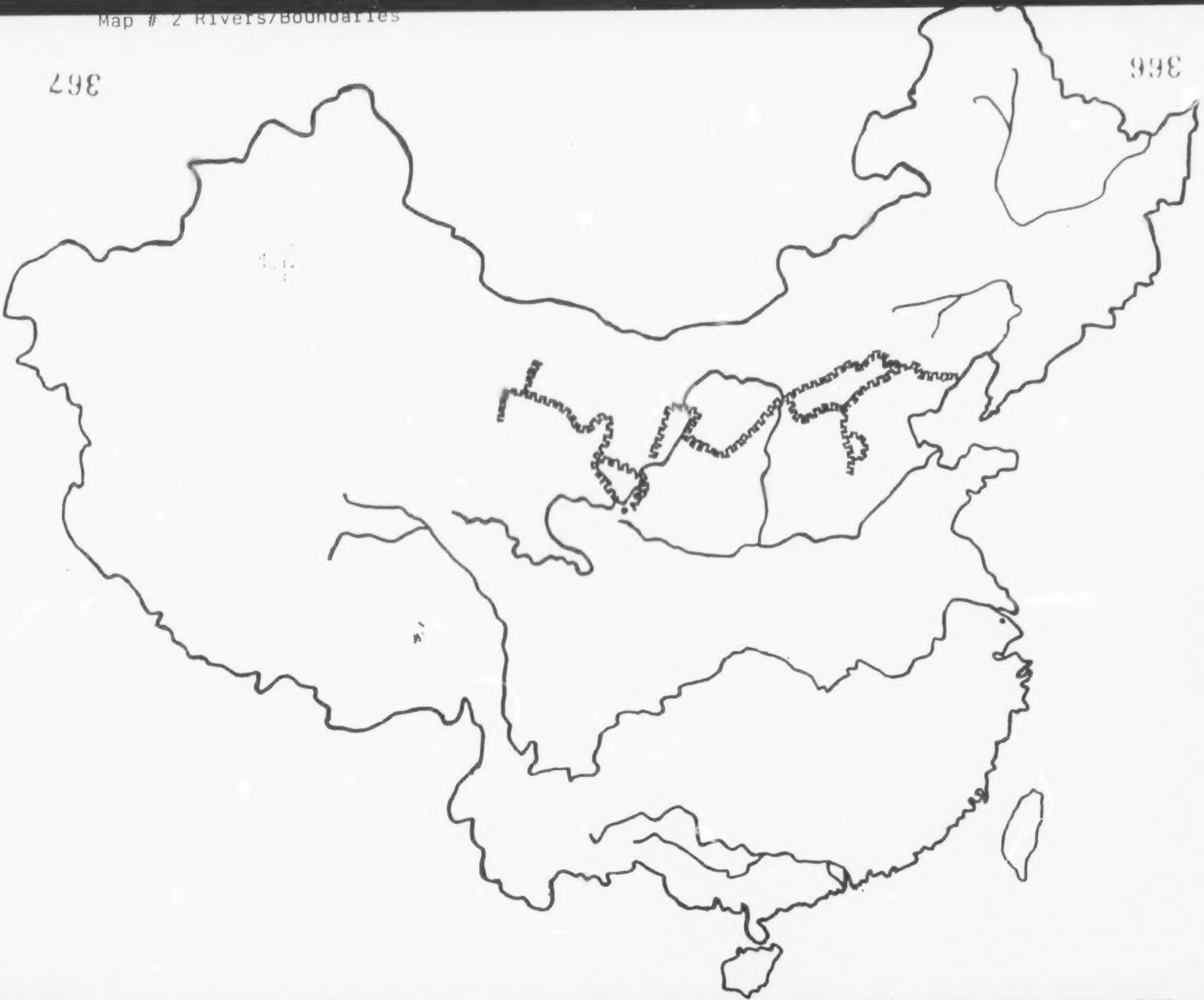
Map #1 - Political



The People's Republic of China

365
364
UNION OF SOVIET SOCIALIST REPUBLICS
MONGOLIA
HEILONGJIANG
JILIN
LIAONING
Beijing Municipality
NORTH KOREA
SOUTH KOREA
Tianjin Municipality
XINJIANG UYGUR A.R.
AFG.
PAKISTAN
GANSU
NEI MONGGOL A.R.
NINGXIA HUI A.R.
HEBEI
SHANXI
SHANDONG
QINGHAI
SHAANXI
HENAN
JIANGSU
Shanghai Municipality
XIZANG A.R.
SICHUAN
HUBEI
ANHUI
ZHEJIANG
NEPAL
SIKKIM
BHUTAN
INDIA
HUNAN
JIANGXI
FUJIAN
GUIZHOU
BANG-LADESH
YUNNAN
GUANGXI ZHUANG A.R.
GUANGDONG
TAIWAN
VIETNAM
LAOS
THAI-LAND
HAINAN

Map # 2 Rivers/Boundaries

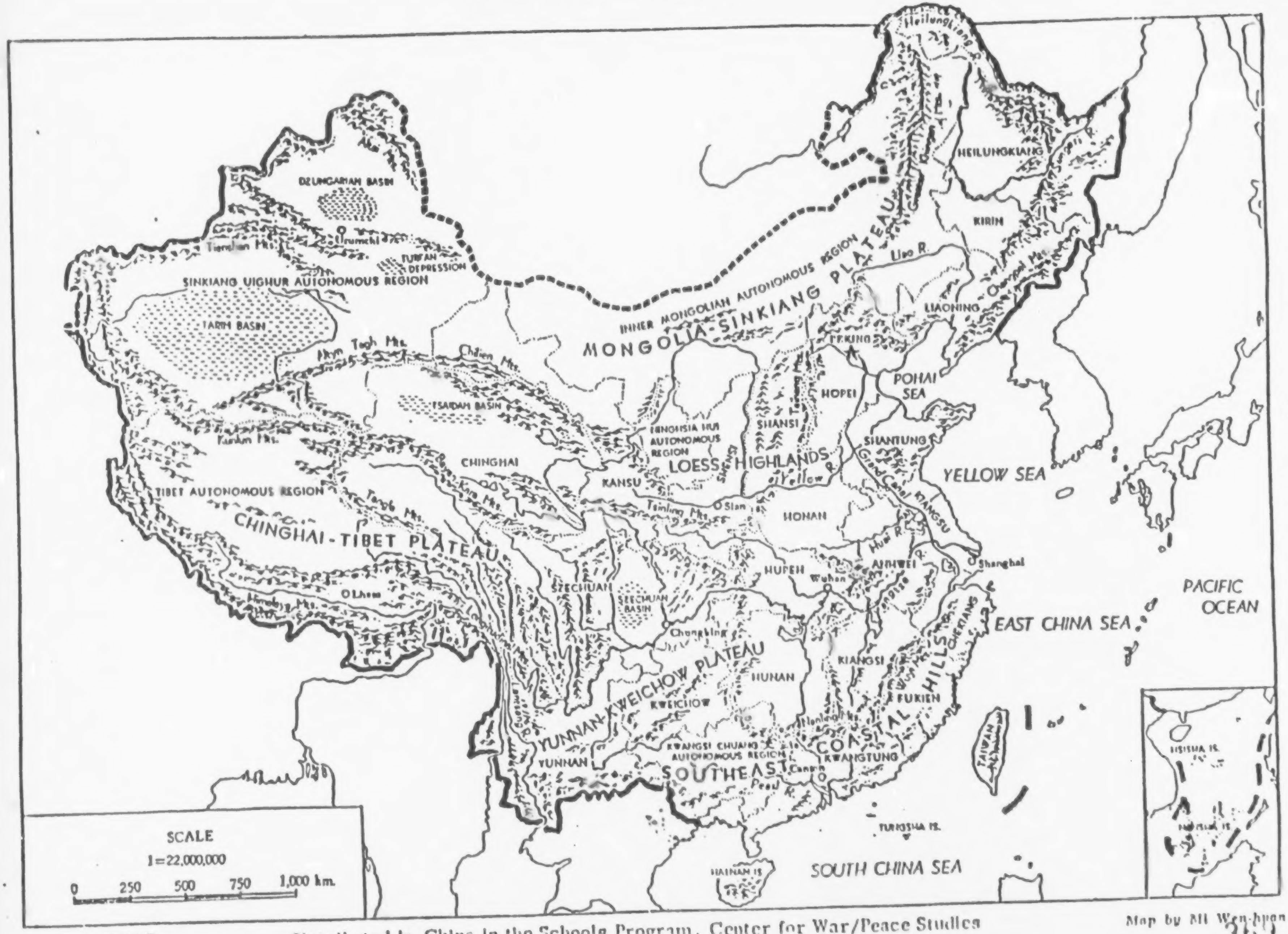


367

366

Map #3 - Topographical

MAP OF CHINA


Heilungkiang R.
DZUNGARIAN BASIN
Urumchi
Tienshan Mts.
TURFAN DEPRESSION
SINKIANG UIGHUR AUTONOMOUS REGION
TARIM BASIN
Altyn Tagh Mts.
Chilien Mts.
TSAIDAM BASIN
Kunlun Mts.
CHINGHAI
TIBET AUTONOMOUS REGION
Tangla Mts.
CHINGHAI - TIBET PLATEAU
Lhasa
Himalaya Mts.
INNER MONGOLIAN AUTONOMOUS REGION
MONGOLIA-SINKIANG PLATEAU
HEILUNGKIANG
KIRIN
Liao R.
LIAONING
PEKING
POHAI SEA
HOPEI
SHANSI
NINGHSIA HUI AUTONOMOUS REGION
LOESS HIGHLANDS
Yellow R.
KANSU
SHANTUNG
Grand Canal
YELLOW SEA
Sian
Tsinling Mts.
HONAN
KIANGSU
Huai R.
ANHWEI
Shanghai
HUPEH
Wuhan
Yangtse R.
SZECHUAN
SZECHUAN BASIN
Chungking
PACIFIC OCEAN
EAST CHINA SEA
CHEKIANG
YUNNAN-KWEICHOW PLATEAU
HUNAN
KIANGSI
KWEICHOW
FUKIEN
COASTAL HILLS
TAIWAN
YUNNAN
KWANGSI CHUANG AUTONOMOUS REGION
KWANGTUNG
SOUTHEAST
Canton
Pearl R.
TUNGSHA IS.
HAINAN IS.
SOUTH CHINA SEA
HSISHA IS.
NANSHA IS.
SCALE
1=22,000,000
0
250
500
750
1,000 km.

Distributed by China in the Schools Program, Center for War/Peace Studies

Map by Mi Wen-huan

HANDOUT EXTRA - Blank Map & Places

How well do you know your Chinese geography? Try locating the following places on the map.

Bordering Countries/Colonies

- Afghanistan
- Bhutan
- Burma
- Hong Kong (U.K.)
- India
- Korea
- Laos
- Macao (Portugal)
- Mongolia
- Nepal
- Pakistan
- Vietnam
- U.S.S.R.

Seas

- East China Sea
- Yellow Sea
- South China Sea
- Pohai

Main River Systems

- Yangtse River (Chang Jiang)
- Yellow River
- West River

Municipalities

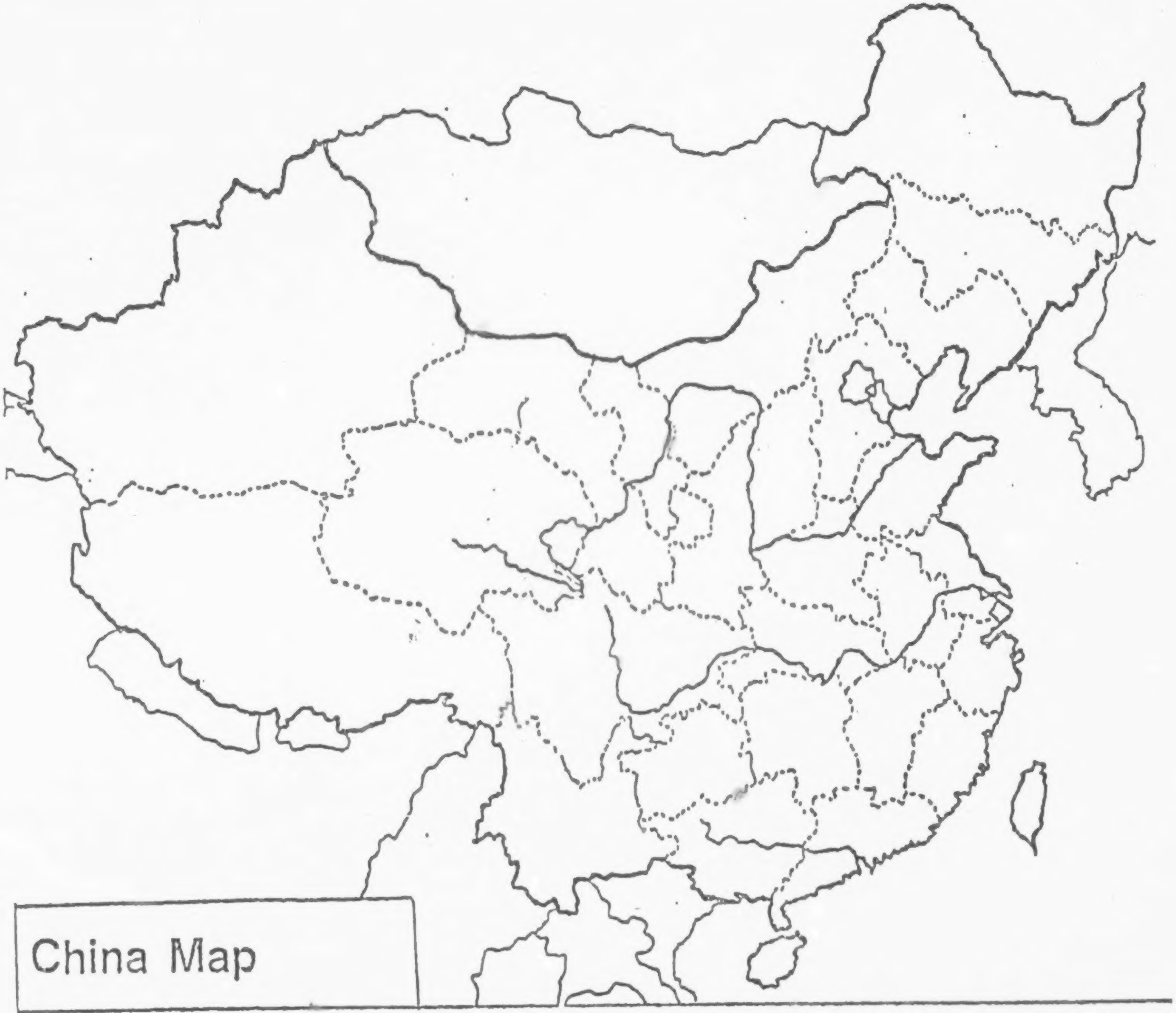
- Beijing
- Shanghai
- Tienjin

Autonomous Regions

- Guangxi-Zhuang
- Nei Mongol
- Mingxia-Hui
- Xinjiang-Uygur
- Xizang

Provinces

- Anhui
- Fujian
- Guangdong
- Gansu
- Guizhou
- Hubei
- Hubei
- Henan
- Heilongjiang
- Hunan
- Jilin
- Jiangsu
- Jiangxi
- Liaoning
- Qinghai
- Sichuan
- Shandong
- Shaanxi
- Shanxi
- Taiwan
- Yunnan
- Zhejiang



China Map

University of Hawaii East Asian Language & Area Center

STUDENT ACTIVITY

Title: Chinese Values

Introduction:

The values of a culture are an important component in understanding it fully. Values are very difficult to assess, but there are clues. People from all over a culture or nation express their values through action as well as written word. To make easier, this activity will use only survey results from a limited number of participants. Keep in mind the literature, history, and art of China.

Objectives:

1. To have students identify their values without judgement or comparison.
2. To identify the values of Chinese students and how that is translated into societal beliefs and actions.
3. To develop an overview of the Chinese value system in comparison with myths or preconceived ideas.

Materials:

Handout on Chinese beliefs (Handout #1)
Handout on Chinese Zodiac (Handout #2)

Procedure:

Discuss the values that people in the United States have. List some values on the board. Ask students to translate how these values have shaped what is to be an American.

Discuss some myths about being and American - how that affects the way the U.S. society is seen.

Hand out the Chinese Zodiac (Handout #2). By the animals that are chosen, what values should people have in China? List them next to American myths.

Handout the Chinese Belief Survey (Handout #1). How does this compare to the zodiac? How will the values that these students have affect society in China?

Review the impact of values on cultural development.

IDEALS CHOSEN BY SECONDARY STUDENTS

Ideals	%
The right to have freedom of choice	59
To Realize the four Modernizations	18
To find a satisfying Profession	16
Communism	6
To Establish a comfortable family	2

Part II

What Kind of Person Should one Become

Choices	%
An honest person with integrity	56
One who observes discipline and obeys the law	22
Patriotic	20
One who persists in the four basic principles of life	3

Source: An Investigation of the Values of Some Secondary Students in Shanghai
Shanghai jiaoyu keyan No. 6 November 1989

374

CHINESE ZODIAC

The Chinese Zodiac centers around a 12 year cycle. Each year is named after different animals signs. These signs determine your personality, degree of success and other circumstances governing your life. To learn about yourself, find the year of your birth from the 12 signs.

The Year You Were Born Indicates Your Sign

RAT	1900	1912	1924	1936	1948	1960	1972
OX	1901	1913	1925	1917	1949	1961	1973
TIGER	1902	1914	1926	1938	1950	1962	1974
RABBIT	1903	1915	1927	1939	1951	1963	1975
DRAGON	1904	1916	1928	1940	1952	1964	1976
SNAKE	1905	1917	1929	1941	1953	1965	1977
HORSE	1906	1918	1930	1942	1954	1966	1978
RAM	1907	1919	1931	1943	1955	1967	1979
MONKEY	1908	1920	1932	1944	1956	1968	1980
ROOSTER	1909	1921	1933	1945	1957	1969	1981
DOG	1910	1922	1934	1946	1958	1970	1982
BOAR	1911	1923	1935	1947	1959	1971	1983

RAT
You are honest, charming, ambitious and very generous.

OX
You are conservative, reliable and very trusting.

TIGER
You are a natural leader, courageous and aggressive.

RABBIT
You are talented and articulate, affectionate and attractive to the opposite sex.

DRAGON
You are intelligent, powerful, persuasive and possess leadership capabilitites..

SNAKE
You are quick-witted, entertaining and determined.

HORSE
You are hard-working, sociable and popular.

RAM
You are generous and charitable, always elegant and exhibit exquisite taste.

MONKEY
You are well-liked, intelligent and strive to excel.

ROOSTER
You have a pioneering spirit. You are devoted to your work, outgoing, gregarious and a fighter.

DOG
You are loyal, honest, work well with others and always ready to give aid.

BOAR
You are wonderfully virtuous; possess great inner strength and fortitude.

STUDENT ACTIVITY

Title: Youth In China

Introduction:

The state of youth in any nation tells al lot about the future of the culture. Chinese problems relating to the young are similar in some ways to those in the United States. Some of them are quite different. The readings in this activity will help student become aware of those similarities and differences.

Objectives:

1. For students to define some of the problems relating to youth in China.

2. To identify some of the problems relating to "growing up in China.

3. To develop an opinion on how the Chinese may solve some of the problems relating to youth.

4. To contrast some of the proposed solutions to those used in the United States.

Materials:

Handout #1 - Youth problems in China
Handout #2 - Youth Culture in China

Procedure:

Handout materials on youth in China (handouts 1 and 2). Discuss the problems and way of life that young people have in China. What are the main problems and how will they affect the future of China.

Have the students write an article proposing ways to deal with some of the problems that Chinese young people are having (education, activity, jobs). Discuss how these solutions might work - or how they may not.

Compare the solutions with those tried in the United States for the same problems. How are they similar or different?

YOUTH PROBLEMS -CHINA

The nineties generation also exhibits some characteristic youth problems, from smoking and drinking to drug use and crime. At a time when the government has finally begun to criticize smoking, young people are fast taking up the habit: some teenagers are reported unable to sit through the university entrance examinations without lighting up a cigarette. While smoking has historically been a male habit, it has now been seized on by teenage girls as fashionable, adult, and modern, along with makeup and miniskirts. As China's nightlife develops, teenage drinking and even brawling are also beginning to become problems.

The media have admitted that China, which officially eradicated drugs soon after the Communist revolution, now has a growing drug problem; even English-language publications for foreign consumption feature articles on it. The problem is primarily linked to drug traffic from the Golden Triangle through China's southwest provinces; the bulk of China's officially estimated 70,000 addicts live in this area.

Both experimentation and addiction are reported as far afield as Xian, Beijing, and Shanghai, and are associated chiefly with the growing affluence of youthful entrepreneurs. According to one report, approximately 80 percent of some 7,200 drug addicts located by the police in Xian are under 28 years of age, and the youngest are only 15. The report quotes one newly rich young man as saying, "If I do not take drugs, how can I spend my money?...eating, drinking, patronizing prostitutes, and gambling can't deplete my money."

Drug-related crime and prostitution, familiar in the West, have exacerbated China's burgeoning crime problem, previously linked more to frustrated aspirations, unemployment, and declining social control. Reports of violent robberies, rapes, and even gang warfare are common in the media, at least when the perpetrators have been caught (and, in many cases, given the death sentence). The proportion of crimes committed by youths has increased approximately three fold since 1949; last year almost three-quarters of all convicted criminals were under the age of 25.

While premarital sex is still officially frowned on and blamed on "the evil influences of the Open Door," even the media acknowledges that young people cannot always be expected to forgo sexual relations until marriage. Like similar discussions in the American media in the 1950s, the one occurring in China only confirms the everyday reality. By the mid-1980s more than half the women undergoing abortions in urban hospitals were unmarried, while reform centers were full of teenage girls (but not boys) who had committed so called "sex offenses." In the early 1990s it is common knowledge that the officially criticized Western practice of young people living together before marriage has become widespread among the gaoganzidi. Reports from the countryside have revealed that in some villages as many as 50 percent of all young women marry below the official minimum age of 20 because they are pregnant.

Source: Current History September 1991

YOUTH CULTURE IN CHINA

Formerly subjected to one of the world's highest levels of social control - through the urban danwei (unit) or the rural collective - the Chinese now have far more geographical, employment, and socioeconomic mobility than at any time since the early 1950s. Young people take the reduced controls for granted and, despite the events of mid-1989, are challenging them and stretching their limits.

While young Chinese have never lived solely for the official ideal of serving the people, the current generation is openly displaying a range of behaviors and values that run counter to both socialist and traditional norms for well-behaved youth. Many of these are characteristic of the "international youth culture" that has been evolving.

Freed from the Maoist cult of austerity, China's youth has taken to consumer culture with a vengeance. As in the West and in other developing countries, youth spending power has become a target for both local manufacturers and the multinational corporations that have established markets or joint ventures in the People's Republic. The transistor radio of the 1970s and the cassette recorder and television set of the 1980s have given way to VCRs, computer games, and stereo systems, not to mention brand names from Adidas to "Fun" faded denim. Indeed, of all the generation gaps in China, one of the widest is in clothing. Both sexes participate enthusiastically in the "appearance revolution" but it is young women who present the strongest contrast to their conservatively dressed elders.

In a society that traditionally held age in great respect, today's stress on youth in magazine and television advertising is particularly striking. Glamorous young female models drape themselves over motorbikes, sip expensive canned drinks, and tout the latest beauty products that guarantee to make the buyer attractive to the opposite sex.

Chinese youth is also fast developing its own leisure culture. While parents spend their evenings attending to household and work-related matters or watching revivals of Beijing Opera productions, the younger generation listens to pop music or watches videotapes of Hong Kong or Western films. (A reasonable array is available in Chinese stores but there is a huge market for smuggled videotapes.) Discos, bars, and the ubiquitous singalong bars are regular haunts for urban youth; in small towns and the more prosperous villages the occasional dance helps alleviate the boredom of rural youth. Because 60 percent of the national population has access to television, a large population of rural youth is becoming aware of urban and foreign lifestyles.

Young people's personal relationships, too, are now more like those of youth elsewhere in the world. Gone is the public facade of pure comradeship and sacrifice of the personal life for the communal good. Nowadays relations between the sexes are grist for youth magazines like Shanghai's Youth Generation and Guangzhou's Golden Generation: from officially criticized "puppy love" to romantic attachment, marriage, and sexual relations (not always in that order). Letters to these magazines' advice columns sound a familiar note, although their naivete reveals a society in which such matters have only recently begun to be discussed openly.

Source: Current History September 1991

A FEW CHINESE CITIES

Beijing

Meaning in Chinese "Northern Capital"

Location: Approximately the same latitude as denver and Philadelphia.

Elevation: 165 ft. Above sea level

Population: 9.3 million

Climate	Jan.	July	Oct.
Daily Temp. (F)	35	89	69
#Days Rain (ave.)	3	13	3

Shanghai

Meaning in Chinese: "Up From the Sea"

Location: Approximately the same as Jacksonville, Florida

Elevation: 50 ft. above sea level

Population: 11.9 million

Climate	Jan.	July	Oct.
Daily Temp. (F) ave.	47	91	75
#Days Rain (ave.)	10	11	9

K'un-ming

Location: Approximately the latitude of the Florida Keys

Elevation: 6,200 ft. above sea level

Population : 1.5 million

Climate	Jan.	July	Oct
Daily Temp. (F) ave.	61	77	70
#Days Rain (ave.)	2	19	12

Xi'an

Meaning in Chinese: "Western Peace"
Location: 34 degrees N (latitude) 109 degrees east (longitude)

Elevation: 656 - 1640 ft. above sea level

Population: 1.9 Million

Climate	Jan.	July
Daily Temp. (ave.)	23	77

Rain mostly between May and October

Source: National Committe
on U.S. - China Relations

STUDENT ACTIVITY

Title: Urban China

Introduction:

About 17 to 20 percent of China lives in urban areas. While this percentage is low, many of China:s cities are the most crowded on earth. The cities are also places of history and culture. In China the cities have played an important role in the history of China and its present economic outlook as well. It is extremely important that any study of a culture include the urban resident.

Objectives:

1. To give an overview of the Chinese urban resident - how they live and what some of the traits of urban life are in China.

2. To define some of the major highlights of cities in China - K'un-ming, Xi'an, Shanghai, Beijing.

3. To acquaint the student with the difficulties some urban areas in China may have.

4. To develop an awareness of Chinese city and its impact on the culture, history, and economy of China.

Materials:

Handout A - Overview of Urban China
Handout B - Chinese Cities and Populations
Handout #1 - K'un-Ming
Handout #2 - Xi'an
Handout #3 (A,B) A Walk in Beijing
Handout #4 (I,II) Shanghai

Procedure:

Discuss urban life in China using the overview (Handout A and B). What conclusions can be made about life in a Chinese city ?

Break the class into four groups. Give each group a different Chinese city. Have them critique the city as written about. What kind of place is it? What was its importance? Does the problems cited in the overview fit this city? Have the students present their critique (it should be short and descriptive). Which city sound the most welcoming, historical, economically well off?

Have student research the different cities further. Which city is the most appealing?

Handout # 1
K'un-Ming City

K'UN-MING CITY

Today, K'un-ming is undergoing rapid change, and its urban landscape has begun to take on the same appearance as that of other major Chinese cities. Industrial and commercial districts have been established, new wide streets and modern office buildings have been built, and new road and railroads now connect the city with its hinterland and other parts of China. Culturally, K'un-ming today is more diverse than in the past. Some of the East Coast war refugees and their descendants remain; numbers of minority peoples indigenous to Yunnan live in the city; and youthful workers sent in from other provinces further contribute to the mixture of peoples. Although Yunnan and K'un-ming are now much more tightly integrated into a strong central government than previously, the people retain a penchant for maverick political independence. Apparently this tendency, together with the area's distant location relative to the eastern cities, is one reason the city is not on the usual tourist circuit.

The K'un-ming urban area consists of three distinctive sections, differing in age, appearance, and function: the old city, representing K'un-ming's extent prior to World War II; a suburban area containing most of the wartime and post-war population expansion; and areas where the post-1949 industrial growth has taken place.

Change has perhaps been most evident in the old city. The ancient walls have been torn down and replaced with boulevards, leaving only an elevated promenade in the northeast sector. Old lanes and alleys are being obliterated in favor of straight, paved thoroughfares. The squat-wood and mud-brick buildings that lined the major streets are being replaced by five and six-storied concrete buildings. Sewers and street lights have been installed and silver birch and crab apple trees planted along all the major roads. The streets, no longer full of peddlers' conveyances and shop people, are crowded with buses and trucks, and evidence of construction activity is widespread.

The southern half of the old city is today relatively uninteresting as any charm it may have possessed has since disappeared with modernization. New office and commercial buildings front recently widened and modernized streets, although old residential structures are still present along the remaining alleys away from the main thoroughfares. The northern part of the old city, devoted primarily to institutional and recreational use, is the most beautiful section of town. An excellent view of this area can be had from the remaining portion of the wall in the northeast where the elevated and tree-lined promenade passes over a small hill. From there, Ts'ui Hu (Green Lake) is visible, a large willow-lined lake with walkways, a temple, and gardened shores, nestling at the foot of Yuan-tung Hill. In the spring the hill is splashed with color from the blossoms of its peach, plum, and crab apple trees.

Source: National Committee on U.S. - China Relations

Handout #2 - Xi'an

XIÁN

Of all cities on the China itinerary, Xi’an and its history most vividly exemplify the extraordinary continuity of Chinese civilization. Once the largest city in the world and a paradigm of imperial splendor, Xi’an served as the capital of 11 dynasties. Only in recent years, however, has Xi’an become well-known outside of China, owing to the discovery there in 1974 of the astonishing burial site of Emperor Qin Shi Huangdi (3rd century BC). On the strength of the Qin tomb excavations, Xi’an has emerged almost overnight as one of the most popular tourist destinations in China, with a visit here becoming nearly as de riguer as a stop in Beijing.

Xi’an was also an active link in the major trade routes between China and the commercial enclaves of Central Asia and Europe during the 7th and 8th centuries. Today, Xi’an is the capital of Shaanxi Province and a model example of the PRC government’s concerted efforts to create new inland centers of industry to counterbalance the traditional dominance of the large east coast cities.

To the north of this city of 2.5 million people lie the rugged Western Hills, dotted with ancient tombs, and the Wei River, which forms a natural boundary. The entire region south of the river is fertile, suitable for growing cotton and coarse grains. The city’s ancient walls and wide avenues, laid out in an orderly grid patterns, are impressive, but the modern urban housing developments are undistinguished.

The climate in Xi’an is relatively harsh, with great seasonal variation. The average winter temperature is approximately 1 degree C (34 degrees F), while in the summer it often rises to 28 degrees C (82 degrees F) and often even hotter. Early spring and fall are cool and comfortable. The rainy season begins in July and lasts until October. Dust storms and thunderstorms are not uncommon throughout the rest of the year.

XI'AN DIRECTORY

HEALTH AND EMERGENCY SERVICES	Telephone
Shaanxi Provincial People's Hospital, Youyi West Rd.	51331
Xi'an Red Cross Hospital, Nanshaomen	25926

TELEPHONE AND TELEGRAPH SERVICES	Telephone
Long-Distance Telecommunications Office, North Ave.	24007
Xi'an City Telephone Exchange, Yandian St.	24152
Post Office, North Ave.	25413

TRAVEL	Telephone
China International Travel Service (CITS), 272 Jiefang Rd.	53201-9
China Travel Service (CTS), Overseas Chinese Travel Service, Xi-4 Lu	21309
AIR	
Civil Aviation Administration of China (CAAC)	
Administrative Office, Xiguan Airport	42225
Ticket Office, Xiguan Airport	42402
RAIL	
Xi'an Railway Inquiry Office, East Station	26076
Telephone Inquiry Office, Guibinlou	26976
Lianhu Lu Ticket Office, West Shangchang, Beidajie	25361

LOCAL TRANSPORTATION	Telephone
Xi'an Friendship Motorcar Co., Caochangpo	53201
Xi'an No. 2 Motorcar Co., West Ave.	26624

BANKING AND TRADE	Telepho
Bank of China, Xi'an Branch, Jiefang Rd.	265
Shaanxi Province Finance and Trade Commission, West Xincheng	259
Xi'an Bureau of Foreign Trade, South Ave.	269

CULTURAL ACTIVITIES	Telepho
Xi'an Research Dept., Institute of Archeology, Chinese Academy of Sciences, Yanta Rd.	523
Shaanxi Provincial Museum, Sanxue St.	263
Museum of Qin Shihuang Tomb Figures, West Ave.	256
Banpo Museum, Banpocun, Eastern Suburbs	306
Shaanxi Provincial Library, West Ave.	224
New China Bookstore, Lianhu Rd.	216
Renmin Theater, North Ave.	215
Wuyi (May Day) Theater, Duanlumen, East Ave.	[illegible]
Wusi (May 4th) Theater, North Ave.	497
People's Stadium, West-5 Rd.	299

Source: National Committee on U.S. China Relations

BEIJING - A WALK

To step away from the hurly-burly of Beijing boulevards into a quiet alley flanked by old stone is to stroll back to antiquity: to the whiff of jasmine and the swish of silken gowns that faded in the capital long ago but remain in the imagination as vividly as imperial red.

Beijing is a city of ancient walls, gray slate walls whose mortar has crumbled and vanished, like lost chronicles that once bound together China's past. Indeed, Beijing was a wall before it was a city, a northern rampart defending the Yellow River civilization from invaders storming down from the steppes.

Beijing walls still block the vision and access of foreign reporters and other modern-day "barbarians." But as the government erects invisible walls to official contacts and drives away many of my Chinese friends through ham-handed harassment, the ancient walls offer me an escape. They inspire facies of grand, imperial Beijing.

Briefly fleeing the repressive present, I begin a search for the wondrous past of Dublai Khan at the capital's stone barriers. It's easy to picture on the other side of a high Beijing wall a calligrapher flicking back his long sleeve, bending his gray head and wispy beard, and stroking Chinese characters in black ink beside a still, clear pool

Centuries of Xenophobia

Along with tranquil visions, the walls provoke historical insight. They have reminded me not to take as a personal affront the suspicion and severe xenophobia that has bristled within the communist regime since the "Beijing Spring" of 1989. China's leaders have viewed foreigners with hostility for millennia.

The walls are also a reminder of China's long history of centralized rule, and so help explain why the current leadership governs with an iron fist. They represent the authoritarian political traditions that, like the hard casing of a bomb, intensified the explosive cry for democratic reform in the spring of 1989.

The walls also recall for me the turmoil of the world's oldest surviving civilization. Throughout history, Beijing's barriers often hid social decay within before they fell to Mongol, Manchu, European, or Japanese conquerors.

Far below the high ramparts, in the maze of a Hutong (walled neighborhood), my flight into nostalgia and historical reverie is cut short by the warmth and spontaneity of people sheltered behind Beijing barriers.

A gray haired woman dressed in black cotton shoes and baggy pants wrapped in puttees turns into an alley, leading her grandchild by the hand back from school. I squeeze by her, one shoulder scraping the stone and the other rubbing blue "proletarian" cloth, and glimpse a gap toothed smile. Encounters with Beijing residents often reveal a courtesy as lasting as the walls that have given them protection.

BEIJING - A WALK II

Mao Zedong, intent on destroying many of China's traditions, tore down most of the walls surrounding the heart of the old capital in 1958. Among the walls left standing are the tall ones of Zhongnanhai, the fortified compound protecting the leadership, and those sprouting barbed-wire and holding "counter-revolutionary" dissidents at the Beijing No. 1 Prison.

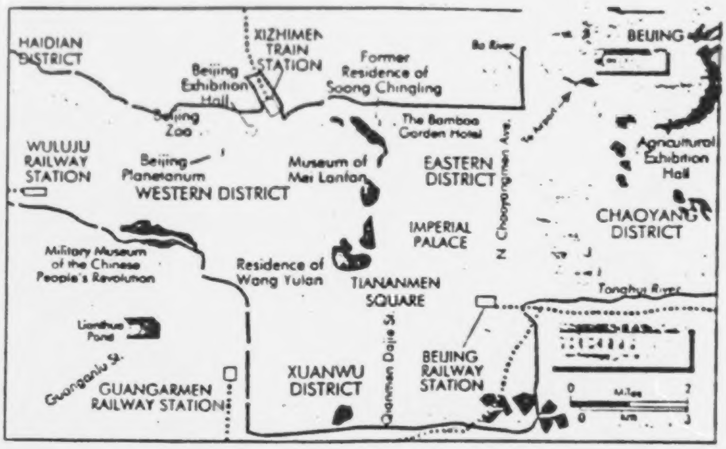
But there are many old compounds accessible to foreigners that reveal as much about old Beijing as the towers of the Forbidden City. These relics, called siheyuan, or "four-sided courtyards," are in fact modest versions of the Imperial Palace.

In the northwestern part of the old city, within earshot of the ancient Drum Tower that used to beat out each hour, is a Manchu nobleman's siheyuan, now called the Bamboo Garden Hotel.

Like all siheyuan, the hotel has four walls with apartments enclosing a central garden. But unlike most, it has a particularly grisly history. Mao's secret police chief, Kang Sheng, seized the compound in 1949, and is said to have tortured some of his victims in a chamber beneath a man-made hill in the center of the garden. All I hear in the garden is the whisper of wind through a grove of bamboo.

Not far from the hotel, beside Back Lake, is the former imperial mansion of China's last emperor, Henry Pu Yi. After the communists took power, the "Son of Heaven" joined the working class as a gardener at his former residence, and Soong chingling, the widow of Dr. Sun Yat-sen, moved into the mansion.

Source for Beijing- A Walk
The Christian Science Monitor March 20, 1990


HAIDIAN DISTRICT
XIZHIMEN TRAIN STATION
Beijing Exhibition Hall
Former Residence of Soong Chingling
Bo River
BEIJING
Beijing Zoo
The Bamboo Garden Hotel
WULUJU RAILWAY STATION
Beijing Planetarium
WESTERN DISTRICT
Museum of Mei Lanfan
EASTERN DISTRICT
N. Chaoyangmen Ave.
Agricultural Exhibition Hall
CHAOYANG DISTRICT
IMPERIAL PALACE
Military Museum of the Chinese People's Revolution
Residence of Wang Yulan
TIANANMEN SQUARE
Tonghui River
Lianhua Pond
Guanganlu St.
GUANGARMEN RAILWAY STATION
XUANWU DISTRICT
Qianmen Dajie St.
BEIJING RAILWAY STATION
0 Miles 2
0 km 3

SHANGHAI I

Shanghai, once a bastion of Western capitalism as well as the birthplace of the Chinese Communist Party, is today China's largest city, most important port, and the premier center of trade and industry. Since 1949, it has become the country's leading production center as well, supplying both domestic and international markets. Unlike most other large cities, Shanghai grows most of its own food, and its suburbs have China's highest crop yield per acre.

Originally a fishing village, the city of Shanghai was built atop mud flats along the winding Huangpu (Whampoa) River a few miles south of the estuary of the Yangzi (Yangtze). Today, more than 11 million people in a metropolitan area of more than 2,355 square miles--about half of them living in a congested urban core of 58 square miles-comprise the largest metropolis on the Asian mainland and one of the largest in the world.

Shanghai is China's most Westernized city. the wide and bustling boulevard along the west bank of the Huangpu--once known as the Bund--presents an impressive skyline of tall buildings, constructed to house the banks, clubs, hotels, and offices of a bygone era, the period when the Bund was the exclusive domain of the Western powers. the buildings have different functions now: the former American Club is a police station, and what was once the British Consulate has been converted into a Friendship Store. to the west, north, and south of this area stretch miles of typical Chinese urban development--low, crowded buildings, small shops, and busy markets. Along much of the waterfront and in outlying areas are sizeable industrial districts, in part consisting of pre-1949 factories but now augmented by more recently built installations. Much of this newer development is surrounded by workers' apartment buildings. Some 150 new housing blocks have been erected since 1949, increasing residential space by more than 14 million square miles.

An enormous amount of commerce moves to and from Shanghai by ocean vessel, river craft, and two railroads--one to the northwest to Nanjing and the populous North China region, and the second south to Hangzhou and the urban centers of South China. Few of Shanghai's foreign visitors arrive by ship; most come by rail or air. There are four airports in Shanghai, two of which are used for civilian traffic. Air travelers usually land at Hongjiao International Airport, situated to the west of the city.

The visitor can expect a climate similar to that of Norfolk, Virginia. summers are hot and humid, usually with considerable rain. Winters are chilly rather than cold; many days are gray and gloomy with occasional periods of drizzle or light rain. Spring and autumn are the most comfortable seasons, when temperatures are pleasant and rain infrequent.

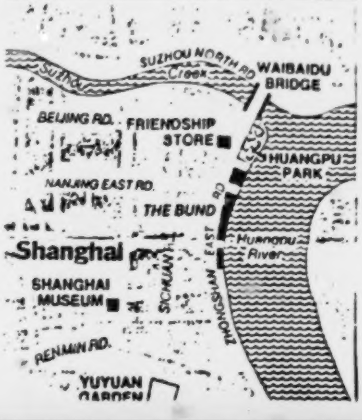
SHANGHAI II

The Shanghai Industrial Exhibition, located between Nanjing Street and Yan'an Street several blocks west of the People's Park, is in the former Sino-Soviet Friendship Palace, and impressive structure with a high spire. A permanent exhibit of products manufactured in Shanghai is housed in the building and other exhibits are displayed and sold there. The Buddhist Jing'an Monastery, containing the famous Temple of Serenity, is farther west, at the intersection of Nanjing and Fanhuangtu streets. The Children's Palace, and educational and recreational center, is another third of a mile beyond. Yufo Temple (also known as the Temple of the Jade Buddha), at the intersection of Jiangning and Anyuan Streets, contains two superb jade statues of Buddha.

The "Old Town" (the original Chinese settlement) contrasts sharply with the Western appearance of the Bund and Nanjing Street, predating by centuries the development of the International Settlement and French Concession. Streets are narrow and winding, and buildings are low and crowded, but the old shanties have been white-washed and newly thatched. Although the walls that once encircled the Old Town have been removed, the oval boundary can readily be traced by the street pattern. The Yu Garden forms a pleasant enclave in the northern part of the Old Town. It contains a small lake in the center of which stands a famous old tea house, the Wuxinting (known for its wide variety of snacks), which is connected to the shore by zigzag bridges whose alignment, according to Chinese belief, foils evil spirits. Just south of the garden is the Yu Yuan Market, comprising of a dozen or so eating establishments (including some of the most famous in shanghai) and nearly 100 specialty shops selling a veritable galaxy of handicrafts and sundries. The 400 year old City Temple is inside the market.

Pleasant residential neighborhoods with quiet streets and large secluded houses are found to the west of the Old Town in the former French Concession quarter. Many of the houses have been converted into institutions, including a medical college and several hospitals. Culture Square and the former home of Dr. Sun Yat-sen, now a small museum, are located in this area.

The rapid growth of Shanghai in the past two decades has resulted in the development of commercial, government, and educational complexes in outlying areas. Fudan University, specializing in the sciences, and Tongji University, an engineering school, are located in the Jiangwan District, some 4 miles north of the city center. These Universities along with other institutions have made major scientific achievements in the research of electronics, lasers, vacuums, and atomic energy.



Source for Shanghai I and II

National Committee on U.S.-China Relations

STUDENT ACTIVITY

Title: Tourist Maps and Cities

Introduction:

Cities are often places of culture and history. Many cities are exciting to visitors because they offer an array of sites and activities that can not be found anywhere else. Cities in China date back thousands of years and therefore have many spectacular historical sites and places to see.

Objectives:

1. To acquaint students with the Chinese cities of Shanghai and Beijing

2. To reinforce concepts relating to maps and keys.

3. To give students an understanding of tourism and its impact on the ecomomy.

Materials:

Handout #1 - Tourist Map - Shanghai
Handout #2 - Tourist Map - Beijing
Paper/Colored Pencils
Tourist Book On China

Procedure:

If possible get a tourist book on China. Read some of the descriptions the book has for Beijing and Shanghai. Have them research the two cities using an encyclopedia.

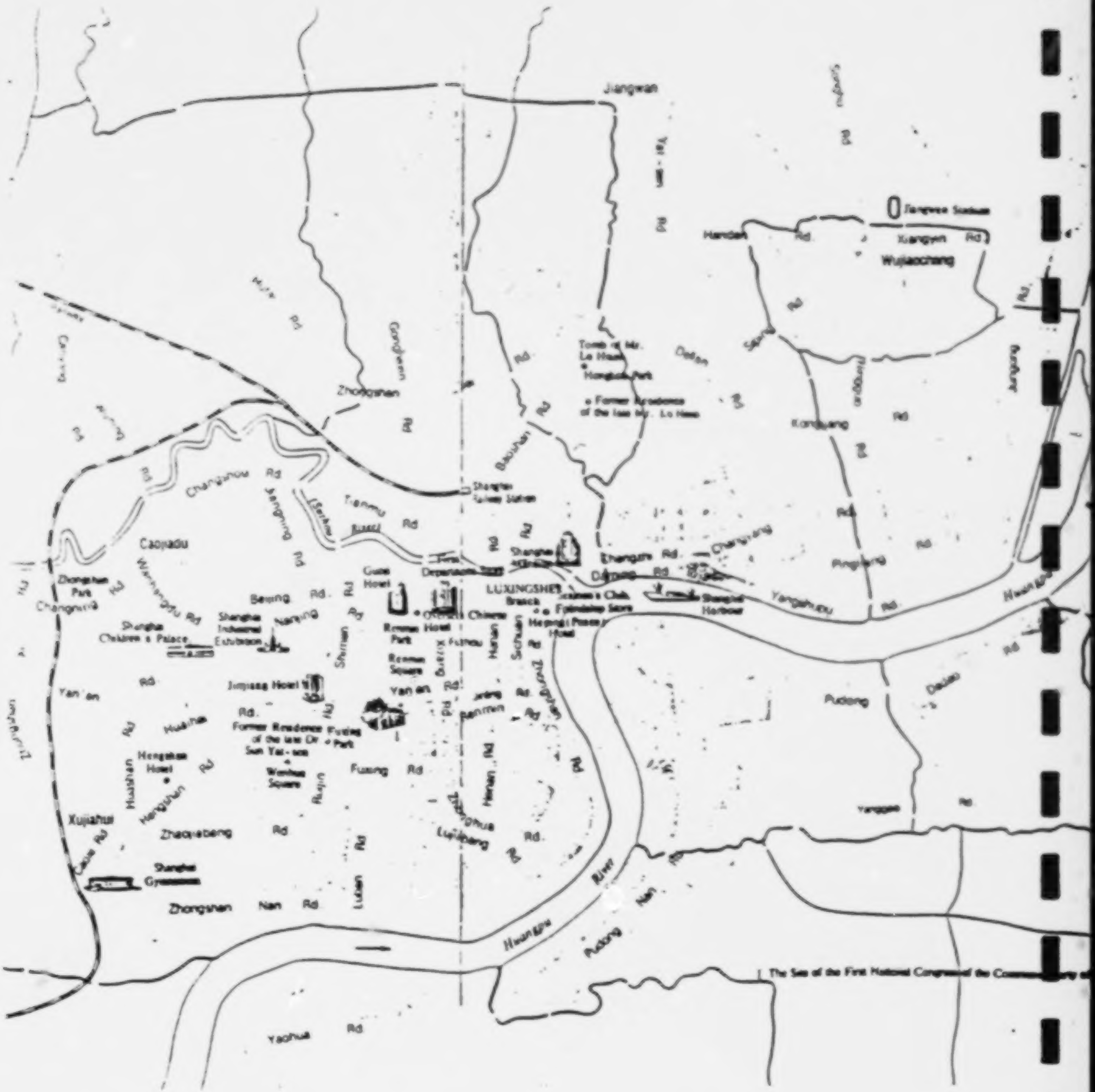
Hand out tourist maps (Handout #1 and #2-Tourist maps) of Shanghai and Beijing. Notice that the maps are abstract and identify only what the map producer thought was important. Talk about what the maps identify as important. What is that the producers of these maps want the visitor to notice about the city?

After the discussion have students reasons cities produce tourist maps. What does tourism do for a city?

Hand out four sheets of white paper. In four or five groups have them draw a tourist map of the school. There should be no discussion between groups.

Have students present their tourist maps. Talk about similarities and difference in what the students thought was important for people to see.

SHANGHAI


Jiangwan
Handan Rd
Xiangyin Rd
Wujiaochang
Zhongshan
Rd
Tomb of Mr. Lu Hsun
Hongkou Park
Former Residence of the late Mr. Lu Hsun
Dalian
Siping Rd
Kongjiang
Rd
Baoshan Rd
Shanghai Railway Station
Changshou Rd
Tianmu Rd
Caojiadu
Zhongshan Park
Changning
Shanghai Children's Palace
Shanghai Industrial Exhibition
Beijing Rd.
Nanjing Rd
Guoji Hotel
Overseas Chinese
Renmin Park
Renmin Square
LUXINGSHE Branch
Seamen's Club
Friendship Store
Heping (Peace) Hotel
Shanghai Harbour
Jinjiang Hotel
Yan'an Rd
Huaihai Rd.
Former Residence of the late Dr. Sun Yat-sen
Fuxing Park
Hengshan Hotel
Wenhua Square
Fuxing Rd
Xujiahui
Zhaojiabang Rd
Shanghai Gymnasium
Zhongshan Nan Rd
Huangpu River
Pudong Nan Rd
Pudong
Yangpu
Pingliang Rd
Yangshupu Rd
Changyang
Yaohua Rd
The Site of the First National Congress of the Communist

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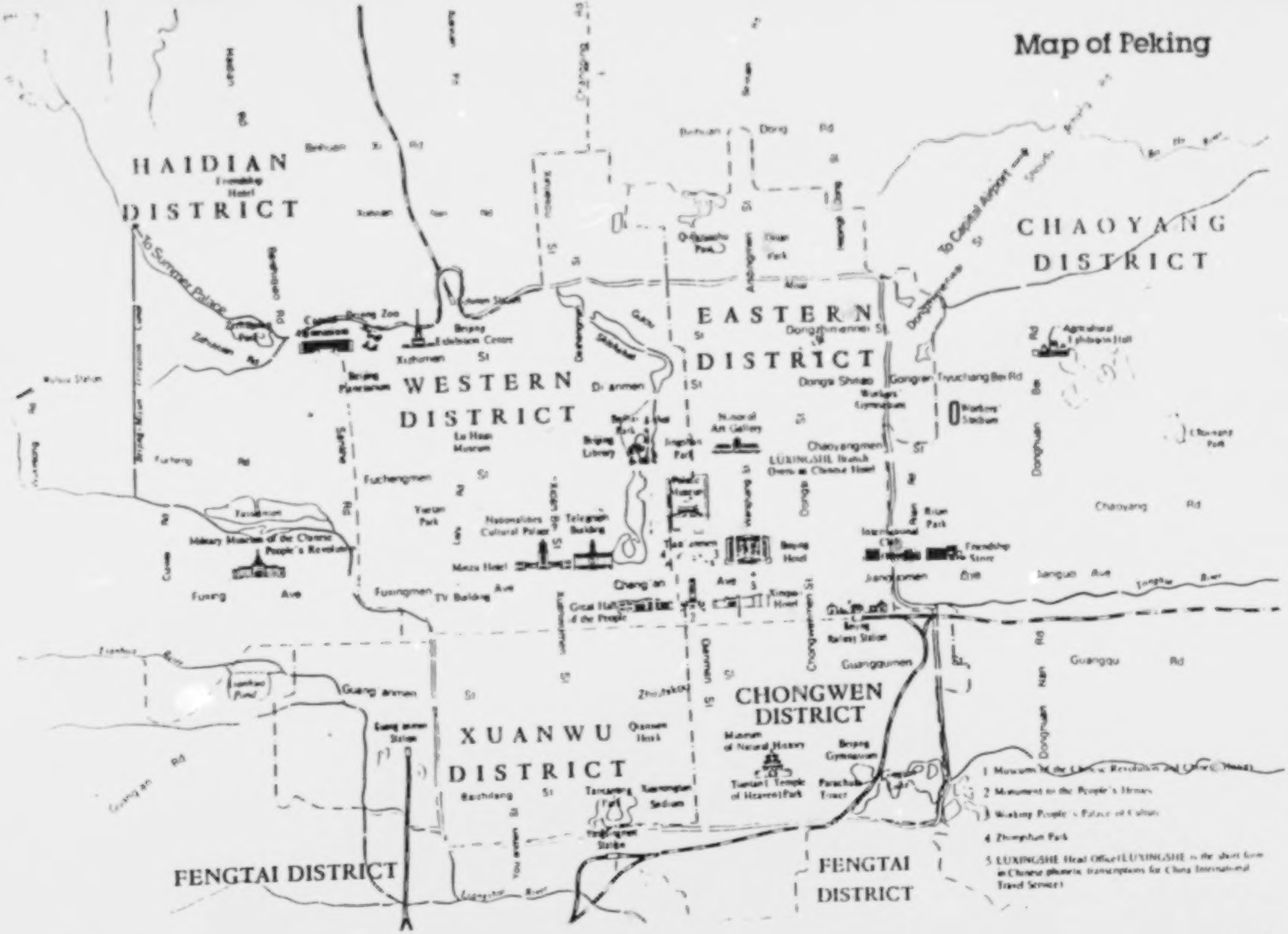
Handout # 2- Map of Peking - Tourist


Map of Peking
HAIDIAN DISTRICT
Friendship Hotel
To Summer Palace
Beijing Zoo
Beijing Exhibition Centre
Xizhimen
WESTERN DISTRICT
Lu Hsun Museum
Fuchengmen
Yuetan Park
Nationalities Cultural Palace
Telegraph Building
Minzu Hotel
Military Museum of the Chinese People's Revolution
Fuxing Ave
Fuxingmen
TV Building
Chang'an Ave
Great Hall of the People
Di'anmen
Beijing Library
Jingshan Park
Beihai Park
Tian'anmen
EASTERN DISTRICT
Dongzhimen
Dongsi Shitiao
Gongren Tiyuchang Bei Rd
Workers' Gymnasium
Workers' Stadium
National Art Gallery
Chaoyangmen
LUXINGSHE Branch Overseas Chinese Hotel
Beijing Hotel
Xinqiao Hotel
International Club
Friendship Store
Ritan Park
Jianguomen
Jianguo Ave
Beijing Railway Station
Guangqumen
Guangqu Rd
Agricultural Exhibition Hall
Chaoyang Rd
CHAOYANG DISTRICT
To Capital Airport
Guang'anmen
Guang'anmen Station
XUANWU DISTRICT
Qianmen Hotel
Qianmen St
Taoranting Park
Xiannongtan Stadium
Yongdingmen Station
CHONGWEN DISTRICT
Museum of Natural History
Beijing Gymnasium
Tiantan (Temple of Heaven) Park
FENGTAI DISTRICT
FENGTAI DISTRICT
1 Museum of the Chinese Revolution and Chinese History
2 Monument to the People's Heroes
3 Working People's Palace of Culture
4 Zhongshan Park
5 LUXINGSHE Head Office (LUXINGSHE is the short form in Chinese phonetic transcriptions for China International Travel Service)

38

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STUDENT ACTIVITY

Title - Hong Kong
Introduction:

The city of Hong kong is one of the most well known on earth. As a financial center, the banks and trading companies in Hong Kong are among some of the world's most powerful. More importantly, Hong kong will be part of China in 1997. The difference between Hong Kong and other parts of China are very sharp. How Hong Kong adapts to being a part of China will remain to be seen.

Objectives:

1. To have the student view and read a pictorial and written description of Hong Kong in order to get an understanding of what the city is like.

2. To have students articulate the reasons people in Hong Kong may be afraid of what will happen in 1997 when they become a part of China.

3. To have the student develop an opinion on what impact the Chinese takeover of Hong Kong will have on the population of the city and of China.

Materials:
Handout # 1 - Thoughts on Hong Kong
Handout # 2 - General Overview of Hong Kong
Handout # 3 - Scene of Hong Kong
Procedure:

Have students read overview of Hong Kong (Handout#2). What kind of city is Hong Kong. What importance does it have in Asia?

Have students view "Hong Kong Scenes". From the description and pictures have students discuss:

How economically healthy is Hong Kong
What would be its importance to China in 1997

Hand out "Thoughts" (Handout#1). Students should research the history of Hong kong from the encyclopedia. Discuss the reasons that Hong Kong will be part of China. Also briefly discuss the present Chinese government.

Have students write an editorial defending the Chinese takeover in 1997 or opposing it. What rationale is used in both positions?

HONG KONG SCENES

RICOH
EXPO
Nikon
HARA
SABU
PIZZA

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HONG KONG

Hong Kong, one of Asia's primary commercial and tourist destinations, is a British dependent territory, scheduled to revert to China in 1997. The territory, consisting of the Kowloon Peninsula, Hong Kong and Lantau Islands, and over 200 lesser islands, adjoins the southeastern coast of China and has historically been a meeting ground of old and new, and East and West. It is a city teeming with people and energy, with a wide array of cultural offerings and an economic dynamism that has made it one of Asia's most prosperous areas. In addition, Hong Kong's nightlife, shopping, historical attractions, and stunning scenery continue to attract millions of visitors annually.

Hone Kong is extremely hilly and possesses virtually no natural resources, one of several factors underlying the importance of foreign trade to the territory. Hong Kong's harbor is considered among the finest natural harbors in the world, and is visited by more than 15,000 ocean-going vessels yearly. There is little arable farmland, and Hong Kong must import agricultural products, as well as more than half of the territory's water supply, from China.

Hong Kong's population is currently 5.7 million, the vast majority of whom are ethnically Chinese. Although the primary areas of urban concentration are on Hong Kong Island and Kowloon, a number of developments, or "New Towns," have grown rapidly in the New Territories, including Shatin, which currently has more than 700,000 residents. Most of Hong Kong's population speaks the Cantonese dialect, though English is also an official language and is widely understood.

Transportation in Hong Kong is extremely well-developed, with bus lines and a fast efficient mass transit system covering the territory. In addition, taxis are easily found and inexpensive, and a number of ferries provide shuttle service between Kowloon and Hong Kong, as well as to a number of the more distant islands. Internationally, rail service connects Hong Kong with China, and Kai Tak Airport is served by over 30 international airlines, with destinations all over the world.

Source: National Committee on U.S. - China Relations

Mandarin Spelling: Xianggang
Meaning in Chinese: Fragrant Harbor
Location: Approximately that of Cuba (latitude)
Population: 5.7 million

Climate:	Jan.	July
Ave. Temp. (F)	60	83

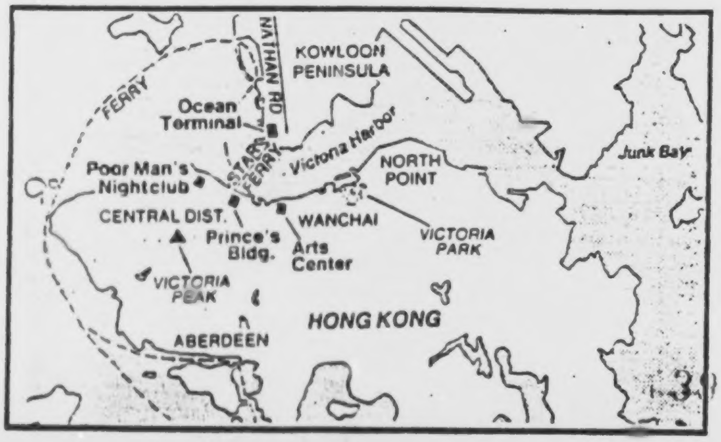
HONG KONG - SECOND THOUGHTS

Skepticism about China's intentions toward Hong Kong intensified after the Tiananmen massacre. The brutal smashing of the democracy movement by Chinese troops led many to doubt China's promises to maintain a capitalist Hong Kong. However, China has always brutalized its dissidents and it has always protected Hong Kong; the two aspects of Chinese policy are not inconsistent. Moreover, China's attitude toward Hong Kong during the crisis was remarkably tolerant.

The most fundamental rule of the "one country, two systems" approach taken in the Basic Law must be that neither China nor Hong Kong is allowed to subvert the other. But during the crisis in Beijing, Hong Kong people funded the democracy movement, backed it with propaganda, smuggled its leaders into and out of China, channeled news of the massacre into southern China, and mounted demonstrations in support of the dissidents that drew as many as 1 million people. The chinese government responded by complaining and by writing a non-subversion rule into the Basic Law. Thus while Hong Kong ignored the implicit rules of "one country, two systems," Beijing honored them; Western sympathy for the democracy movement and for the Hong Kong people supporting it kept Westerners from appreciating the fact that, however understandable its motivations, the Hong Kong people's behavior was potentially suicidal.

The Hong Kong government chose neither to debate the non-subversion rule publicly nor to form a public consensus on the range of permissible behavior nor to write explicit laws against future subversion. Instead, it quietly imposed restrictions that accomplished what the Chinese wanted; for example, it prosecuted a group calling for democracy, resurrecting a law forbidding the use of bullhorns without government permission.

The English-language press routinely denounced each government effort to implement non-subversion rules as a concession to China by crass leaders who cared more about good British-Chinese commercial relations than the rights of the Hong Kong people. These were utterly inaccurate descriptions of British motives, but the government's unwillingness to deal with the problem publicly ensured that any of its actions on the matter would be viewed as shameful. It also left a dangerous ambiguity in Hong Kong's relations with China.

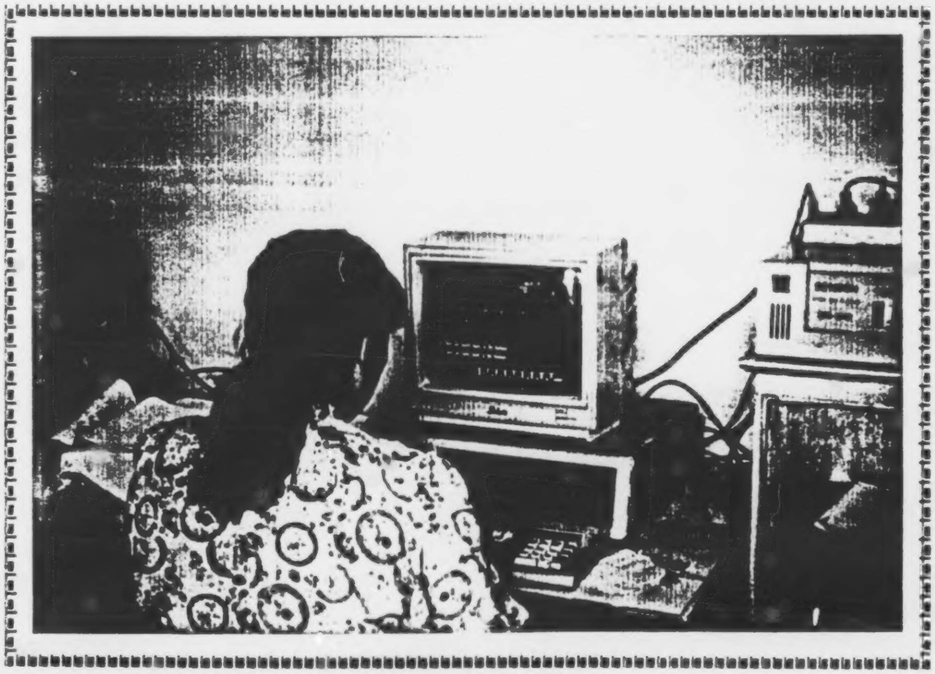

FERRY
NATHAN RD
KOWLOON PENINSULA
Ocean Terminal
STAR FERRY
Victoria Harbor
Poor Man's Nightclub
NORTH POINT
Junk Bay
CENTRAL DIST.
Prince's Bldg.
WANCHAI
Arts Center
VICTORIA PARK
VICTORIA PEAK
HONG KONG
ABERDEEN

CHINA
MILES
0
200
Chungshan
GUANGDONG PROVINCE
Shenzhen
Macao
HONG KONG
South China Sea

Source - Current History
September 1991

LANGUAGE AND EDUCATION IN CHINA

SPEAKING AS ONE IN CHINA



CHINESE WRITING

The earliest Chinese writings are on bone and tortoise shell. These inscriptions or records were made by heating the shells or bones over a fire until cracks appeared on them. Most of the inscriptions are oracular, dealing with political or religious events, weather, or warfare. Discovered toward the end of the 19th century in Chinese drugstores where they were being sold as "dragon bones" for medicinal value, the story these inscriptions have and tell is a colorful part of Chinese history.

The first style of writing came into place during the Chou Dynasty (1122-221 B.C.). Compared to the oracle style, these characters are rounded at the corners and show a mixture of thin and thick strokes. Many surviving examples of this style, called the Great Seal Style, are from bronze vessels.

In 221 B.C., the first unifier and emperor of china ordered that the writing system be standardized and established the style of his native state, Ch'in as the model script of the empire. The round corners of this script, known as the Small Seal Style, make is similar to the Great seal Style> The lines, however, are of an even thickness and the characters are elongated so that they might fit neatly into a vertical rectangle.

During the Han Dynasty (207 B.C. - 220 A.D.) the Small seal Style was surpassed by another script which could be written more quickly and clearly with a brush. this became known as the Clerical Style because most examples of this have been found on official documents and records. This style became the fore runner of the regular style which precede most modern Chinese writing.

The earliest written Chinese characters were pictographs. The character for rain was several lines and the one for horse looked like a horse. Pictographs, however, are a minority in the total vocabulary of Chinese. Most of the language today cannot be suggested by simple pictures.

Calligraphy, the art of rendering characters to paper, has long been prized in Chinese culture. For the Chinese there is a close relationship between painting and calligraphy. Therefore the ancient and modern methods of writing are used in scrolls and paintings with a balance between writing and picture.

The modern Chinese writing system was began when the People's Republic of China decided to simplify the characters and adopt a system of spelling Chinese word in Latin letters. Both measures were intended to make the reading and writing of Chinese easier. it was also designed to help the Chinese take a crucial step toward promoting linguistic unity and raising the standard of literacy throughout China.

In order to understand the nature of Chinese characters and their simplification the internal structure of them must be examined. each character is made up of two types of smaller unit called the stroke and the radical. A stroke is a line, either straight or curved, that is completed every time the pen leaves the paper. There are approximately 20 distinct strokes in Chinese and are the closest counterpart to the 26 letters in the latin alphabet.

Most radicals are characters. Characters represent ideas or concepts rather then sounds. For example, the sun radical and the character for sun are identical. It does not tell you how to pronounce sun although there may be "remainders" attached to help with phonetic pronunciation. There are thousands of characters in use and most of them are radicals. Each character contains only one radical. A literary character meaning "morning sun" would contain the radical of sun. In a Chinese dictionary, the characters are arranged by radical. To look up anything with sun connected to it, you would look it up by that radical.

The simplification effort of the Chinese government has shortened the number of strokes in use with the present written language. While Chinese remains complex, it has evolved tremendously over the centuries. The written language has remained independent of the changes that have taken place in spoken language. This independence has made it possible to provide a literary continuity through thousand of years and serve as a cohesive force in keeping the diverse cultures of China together.

STUDENT ACTIVITY

Title: Chinese Language

Introduction:

Using the short history of the Chinese language along with examples in the enclosed material students will be able to see the way Chinese language is written and the way it is used.

Rationale:

The Chinese language is one of the beautiful and complex languages in the world. Students who are in language classes or studying China should see and write this language in way that helps them understand its use and significance.

Objectives:

1. To develop student understanding of the history of Chinese writing
2. To provide an exercise where students are able to write and understand a small amount of Chinese characters.
3. To develop student recognition of the Chinese language and how it is used as communication just like other languages.
4. To allow students to be creative with their own language skills.

Procedure:

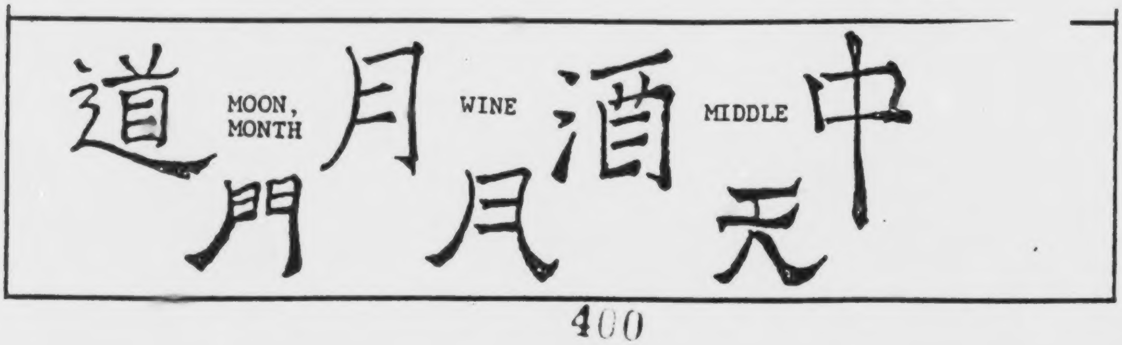
Have students read the short history of writing. Show overhead of the History of Chinese Writing (handout 1). Review the styles the students just read and highlight them on the overhead.

Have the students write sentence or two about where they live without using their own language, rather pictures. Have a few draw their stories on the board.

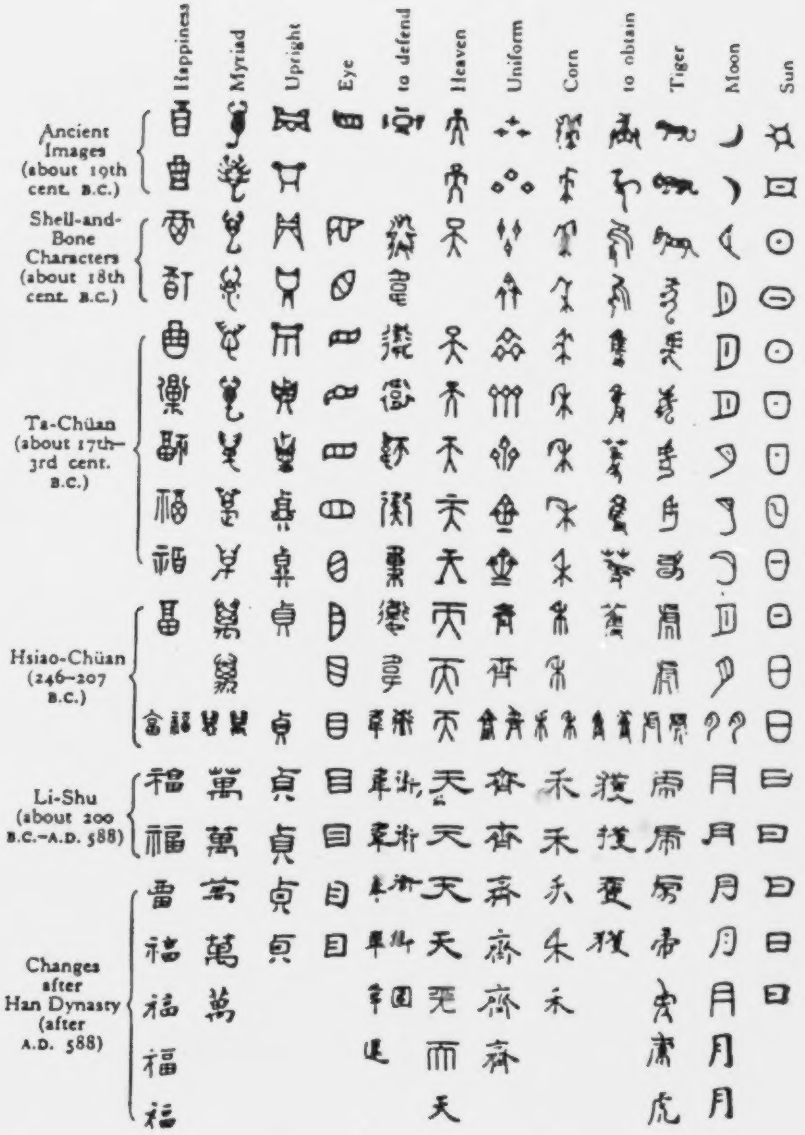
Have the students look at Handout #2 with Ancient and modern. Discuss how the characters may have originated, how they may have changed and why.

Using the symbols, have student write a story combining latin letters with the chinese writing. As they write the modern symbols, talk about strokes and radicals.

Have the students research more about Chinese writing, especially the art of Calligraphy (see Enchanted China unit)



HANOUT #1 - HISTORY OF CHINESE WRITING


Happiness
Myriad
Upright
Eye
to defend
Heaven
Uniform
Corn
to obtain
Tiger
Moon
Sun
Ancient Images (about 19th cent. B.C.)
Shell-and-Bone Characters (about 18th cent. B.C.)
Ta-Chüan (about 17th–3rd cent. B.C.)
Hsiao-Chüan (246–207 B.C.)
Li-Shu (about 200 B.C.–A.D. 588)
Changes after Han Dynasty (after A.D. 588)

甲骨文

大篆
large seal

小篆
small seal

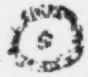
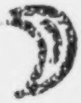
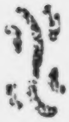
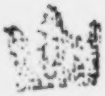
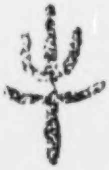
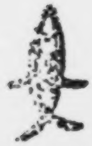
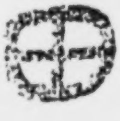
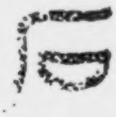
隸書
clerical style

简体字
Simplified characters

after 1950's 福 万 貞 目 卫 天 齐 禾 获 虎 月 日

401

HANDOUT #2 - Ancient and Modern Chinese writing

ANCIENT	MODERN	ENGLISH	CHINESE PRONUNCIATION
	日	Sun	Ri (rerh)
	月	Moon	Yüe (you-eh)
	水	Water	Shui (Shoe-ay)
	山	Mountain	Shan (shan-as in can)
	牛	Ox	Niu (niu)
	魚	Fish	Yü (yeu)
	田	Field	Tian (tian)
	石	Rock	Shi (sherh)

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Handout #1A - Chinese Places/terms

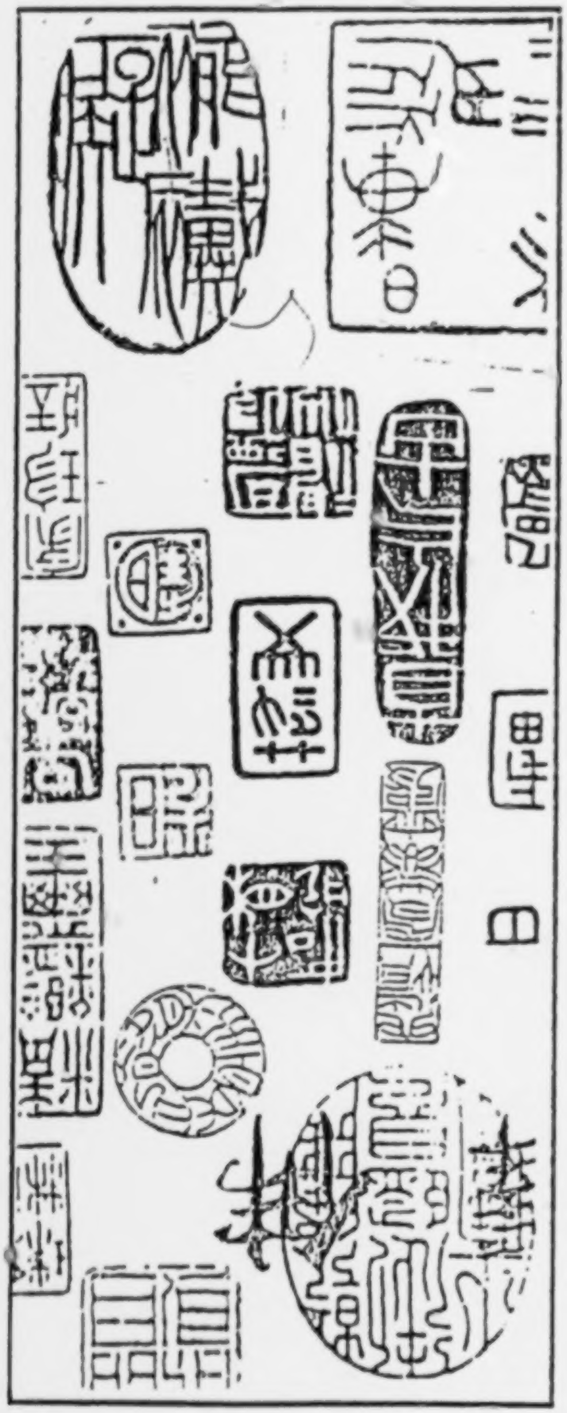
PEOPLE'S REPUBLIC OF CHINA

Common Words and Terms in Chinese and English

Chinese	Chinese Phonetic Alphabet (Pinyin)	English
地图	Ditu	Map
中华人民共和国	Zhonghua Renmin Gongheguo	The People's Republic of China
首都	Shoudu	Capital
省	Sheng	Province
自治区	Zizhiqu	Autonomous Region
直辖市	Zhixiashi	Municipality Directly under the Central Government
地区	Diqu	Prefecture
自治州	Zizhizhou	Autonomous Prefecture
盟	Meng	League
市	Shi	City, Municipality
县	Xian	County
自治县	Zizhixian	Autonomous County
旗	Qi	Banner
自治旗	Zizhiqi	Autonomous Banner
村镇	Cunzhen	Town or Village
铁路	Tielu	Railway
公路	Gonglu	Highway
江，河	Jiang, He	River
湖，泊	Hu, Po	Lake
水库	Shuiku (Sk.)	Reservoir
运河	Yunhe	Canal
渠，渠道	Qu, Qudao	Canal, Irrigation Canal
井	Jing	Well
泉	Quan	Spring
海	Hai	Sea
洋	Yang	Ocean
海峡	Haixia	Strait, Channel
湾	Wan	Gulf, Bay
港，港口	Gang, Gangkou	Harbour, Port
角	Jiǎo	Cape

Chinese	Chinese Phonetic Alphabet (Pinyin)	English
礁	Jiāo	Reef
岛，屿	Dao, Yu	Island
半岛	Bandao	Peninsula
群岛，列岛	Qundao, Liedao	Islands, Archipelago
山，山脉	Shan, Shanmai	Mountain Range, Mountains
山，山岭	Shan, Shanling	Mountain, Ridge,
峰，山峰	Feng, Shanfeng	Peak, Mount
山口，关	Shankou, Guan	Pass
长城	Changcheng	Great Wall
文化古迹	Wenhua Guji	Cultural and Historical Site
平原	Pingyuan	Plain
高原	Gaoyuan	Plateau
山地	Shandi	Hilly Land, Mountainous Area
丘陵	Qiuling	Hills
盆地	Pendi	Basin
沙漠	Shamo	Desert
沼泽	Zhaoze	Swamp
东	Dong	East
西	Xi	West
南	Nan	South
北	Bei	North
中	Zhong	Central
前	Qian	Front
后	Hou	Rear, Back
左	Zuo	Left
右	You	Right
内	Nei	Inner
外	Wai	Outer
上	Shang	Upper
下	Xia	Lower, Under
大	Da	Big, Great, Grand
小	Xiao	Small, Little, Lesser

CHINESE SEALS (CHOPS)



In China, seals are used much the same as signatures in the western world. Chinese use their personal seals to identify themselves while the western people sign their names. Seals are indespensable in the daily life of the Chinese.

Seals are in letters, on scrolls, books or properties to mark out the posessions. The most popular seals are those used by the painters and calligraphers. Chinese painters already started placing seals underneath their names in the Sung Dynasty (960-1278 A.D.) Ever since then, one or more seals were used on paintings.

Prints of seals can be divided into positive (male) which the red outstanding part is the object wording and negative (female) which the object appears in white on a red background. Sometimes both styles are used on one chop (seal). As for the characters, any style can be used. However, the Great Seal Script is the most popular.

Sometimes the Chinese painters chop various seals into one painting. Those seals can be the personal name, the artistic style, a poetic phrase, the private name of the studio, or even a favorite saying.

The most popular color of seal ink is red. the seal ink is made of mineral oil, cinnaba, and moxa punk. since the Chinese paintings are done mostly in black, the red seal would not spoil the painting and also stand out enough to tell who is the painter of the work,

Seals are many styles and materials. Many artists make their own seal which is a considered a sophiticated art in China.

404

ACTIVITY: Have students design their own seal using Chinese or English characters

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SPOKEN CHINESE

The evolution of spoken Chinese has been constant. What this means is that there has been substantial differences between the Chinese of today and that of ancient times. For example, the poems of the T'ang dynasty, original written to rhyme no longer do so. Confucius, if giving a lecture in China today, would no longer be understood.

Within China today there are large numbers of dialects. A man from Peking cannot be sure of being understood in the Kunming. The written characters in Chinese language have changed little. Most of the characters in the writings of Confucius would be recognizable. The independence of the written language from the spoken one has enabled Chinese culture to retain a core that has lasted for centuries.

Like other ancient tongues, Chinese is a heiroglyphic, rather then alphabetical language. Its letters were originally pictures. Over the years many Sinologists and linguists have developed ways to write the Chinese language in the latin alphabet. The Chinese government adapted a system called Pinyin, which literally means "spell sound". All the Chinese words spelled out in Latin letters are written in Pinyin. The government has pointed out that Pinyin is not intended to replace the characters but rather serve as an aid in learning pronunciation. To discontinue the use of Chinese characters would end generations of a rich and meaningful cultural heritage. The list of words below are Pinyin translations of some Chinese words with pronunciation.

Please	qing (ching)
Hello	ni hao (nee hao)
Friend	pengyou (pung-yo)
American	meiguoren (may-gnaw run)
Goodbye	zai jian (dzai jee-en)

Standard Chinese, which is based on a beijing dialect is now taught in all parts of China. It is a straightforward system that has only one unfamiliar aspect. This relates to the tones. The musical quality of the Chinese language relates to the fact that almost every syllable must carry one of four basic tones. The idea of tone seems to be confined to that of Chinese and other languages influenced by them.

Essentially every Chinese syllable has a characteristic tone or pitch pattern. Changing the tone alters the meaning just as changing a consonant or vowel in the English language changes meaning. Standard Chinese has four tones. They are raising, falling, level, and dipping. In addition to the tone every syllable must have a nucleus to carry the tone, like a vowel.

Although the Pinyin system is and standard Chinese are taught throughout all of China, the languages of ethnic minorities are given consideration as well. There are millions of Chinese who belong to some 58 minorities or ethnic groups. each of these has a dialect or variation of the standard Chinese.

The basic sentence Chinese has the order subject-verb-object, as in English. Thus the sentence wo'men chi ji is word for word "we eat chicken". There is a tendency in Chinese to delete either the subject or object. Then wo'men chi (we eat) or chi ji (chicken are both common sentences. To focus the attention on the object, Chinese will move it to the beginning of the sentence. Ji wo'men chi means "we eat chicken", but it would be normally contrasted with something we did not eat. The movement of word can form whole different meanings, just as in other languages.

The Chinese language as an object of study goes back to the beginning of the Christian era. A that time the Chinese had already produced sophisticated works in writing. The foundations of the historical study of sounds were laid out by the great scholars of the Qing dynasty, and it is on their works that modern Chinese linguists stand.

The study of Chinese language is an ongoing pursuit by those in and out of China. With eight major dialect groups and many smaller dialects this is often a difficult task. Early romanization through the Yale system and Wade-Giles helped to make translation of Chinese easier. The Pinyin system has further simplified the process. With one quarter of the world's people speaking Chinese, it is an important language.

STUDENT ACTIVITY

Title: Chinese Language

Introduction:

The Chinese language is one of the most widely and written languages in the world today. It is important to understand the roots of this language even though we may not be able to speak it. Students should be exposed to the verbal sounds of Chinese being spoken and attempt some words themselves.

Rationale:

The United States continues to ignore the Chinese language in secondary schooling for the most part. even a small amount of exposure will help eliminate some of the mystery surrounding this system of communication.

Objectives:

1. Expose the student to the history and study associated with the Chinese spoken language.
2. To help the student understand how Chinese is spoken.
3. To give the student a small amount of basic phrases that they can pronounce and use.

Materials:

Handouts on Chinese language
Tape of Chinese being spoken (native speaker if possible)

Procedure:

Have students read short history and explanation of the Chinese language. Discuss its complexity and comparison with English.

Play a tape of Chinese being spoken. Discuss the difficulties of trying to hear each syllable and phrase when not associated with the language.

Hand out restaurant guide and phrase sheet on spoken Chinese. Have the students break into small groups and attempt to formulate a short conversation. Have some groups enact the conversation in front of the class.

Discuss the importance of language as communication and the need to know more then your own.

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YEAR OF TIGER

LEARN CHINESE

DO YOU SPEAK ENGLISH?
Nee huei shuo ying-wen ma?
你會說英文嗎

WHAT TIME IS IT?
Shian-zai jee-dian jrung?
現在幾點鐘

GOOD MORNING	GOOD AFTERNOON
Zaw-an 早安	Woo-an 午安

GOOD BYE	YES	NO
Zai-jian	Sher	Boo-sher
再見	是	不是

HOW DO YOU DO?
Nee-haw ma?
你好嗎

PLEASE	THANK YOU
Ching	Shieh-Shieh
請	謝謝

YOU'RE WELCOME
Boo Kuh-chee
不客氣

THIS IS GOOD
Hen-haw
很好

I WANT SOME FOOD
Wuo-yaw yee-shieh sher-woo
我要一些食物

BREAK FAST	LUNCH	DINNER
Zaw-fan	Woo-fan	Wan-fan
早飯	午飯	晚飯

MY NAME IS ....
War deh ming tze sher
我的名字是・・・・・

I AM HUNGRY	I AM NOT HUNGRY
Wuo uh luh	Boo Wuo boo uh
我餓了	不 我不餓

THIS IS DELICIOUS	WHAT IS THIS?
Hen haw cher	Jreh sher shen-ma?
很好吃	這是什麼

JUST A LITTLE MORE	CANDY
Jiu yaw yee-dian	Tang-guo
再要一點	糖果

I HAVE HAD ENOUGH
Wuo yee-jing gou luh
我已經夠了

CHICKEN	BEEF	VEGETABLE
Jee-rou	Niu-rou	Ching-tsai
雞肉	牛肉	青菜
FISH	PORK	FRUIT
Yu	Jroo-rou	Shui-guo
魚	豬肉	水果
MILK	COFEE	TEA
Niu-nai	Ka-fei	Cha
牛奶	咖啡	茶

ONE	TWO	THREE	FOUR	FIVE
Yee	Er	San	Sh	Woo
一	二	三	四	五
SIX	SEVEN	EIGHT	NINE	TEN
Liu	Chee	Bah	Jiu	Shee
六	七	八	九	十

HANDOUT - RESTAURANT

41.7

Pronunciation of Chinese Phonetic Alphabet Noted with Approximate English Equivalents

Following is a Chinese phonetic alphabet table showing the alphabet pronunciation with approximate English equivalents. Spelling in the Wade system is in brackets for reference.

"a"(a), a vowel, as in far;

"b"(p), a consonant, as in be;

"c" (ts), a consonant, as "ts" in its; and "ch" (ch), a consonant, as "ch" in church, strongly aspirated;

"d"(t), a consonant, as in do;

"e"(e), a vowel, as "er" in her, the "r" being silent; but "ie", a diphthong, as in yes; and "ei", a diphthong, as in way;

"f" (f), a consonant, as in foot;

"g" (k), a consonant, as in go;

"h"(h), a consonant, as in her, strongly aspirated;

"i"(i), a vowel, two pronunciations:

1) as in eat;

2) as in sir in syllables beginning with the consonants c, ch, r, s, sh, z and zh;

"j"(ch), a consonant, as in jeep;

"k"(k), a consonant, as in kind, strongly aspirated;

"l"(l), a consonant, as in land;

"m"(m), a consonant, as in me;

"n"(n), a consonant, as in no;

"o"(o), a vowel, as "aw" in law;

"p"(p), a consonant, as in par, strongly aspirated;

"q"(ch), a consonant, as "ch" in cheek;

"r" (j), a consonant pronounced as "r" but not rolled, or like "z" in azure;

"s"(s, ss, sz), a consonant, as in sister; and "sh"(sh), a consonant, as "sh" in shore;

"t"(t), a consonant as in top, strongly aspirated;

"u"(u), a vowel, as in too, also as in the French "u" in "tu" or the German umlauted "u" in "Muenchen";

"v"(v), is used only to produce foreign and national minority words, and local dialects;

"w"(w), used as a semi-vowel in syllables beginning with "u" when not preceded by consonants, pronounced as in want;

"x" (hs), a consonant, as "sh" in she;

"y", used as a semi-vowel in syllables beginning with "i" or "ü" when not preceded by consonants, pronounced as in yet;

"z" (ts, tz), a consonant, as in zero; and "zh" (ch), a consonant, as "j" in "jump".

Pronunciation of Chinese Phonetic Alphabet Noted with International Phonetic Symbols

a [a]
b [p]
c [ts']
ch [tʂ']
chi [tʂ'ʅ]
ci [ts'ɿ]
d [t]
e [ə]
er [ər]
f [f]

g [k]
h [x]
i [i]
-ie [iɛ]
j [tɕ]
ju [tɕy]
jue [tɕyɛ]
k [k']
l [l]
m [m]

n [n]
ng [ŋ]
o [o]
p [p']
q [tɕ']
qu [tɕ'y]
que [tɕ'yɛ]
r [ʐ] [r]
ri [ʐʅ]
s [s]

sh [ʂ]
shi [ʂʅ]
si [sɿ]
t [t']
u [u]
ü [y]
-üe [yɛ]
v [v]
w [w]
x [ɕ]

xu [ɕy]
xue [ɕyɛ]
y [j]
ye [jɛ]
yu [y]
yue [yɛ]
z [ts]
zh [tʂ]
zhi [tʂʅ]
zi [tsɿ]

HANDOUT - Chinese Pronunciation (pinyin)

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CHINESE EDUCATION

Elementary and secondary education is the general education in China serves the purpose of being the foundation of the "new China". The "Four Modernizations" proclaimed by the government included training a whole new generation of professionals and technical experts. The healthy intellectual: development of youngsters in China is a major project of the current Chinese government.

Before the 1949 revolution more the 80% of the Chinese population could read not read or write. Since that time the whole country as, in a sense, become education minded with one generation being students and the other being teachers. Currently there are 93,000 secondary schools with 50 million students and 821 thousand elementary schools with 140 million students. About 90% of the elementary schools are located in rural areas.

The structure is of Chinese schools starts early with day care or child centers. These are separate from the elementary schools. Most are located in the city. Chinese students start formal schooling at the age of six or seven depending on the location. Compulsory education takes place for nine years. After nine years students may elect to go to a senior high school or vocational school for further education.

Altogether there are eleven courses in the curriculum of an elementary school. Chinese language, literature, mathematics, foreign language, social knowledge, knowledge about nature, geography, music, fine arts, handicrafts and physical training. There are about 24 hours of classwork per week.

At the secondary level there are thirteen courses. Many of them are similar to the elementary program as in the case of the fine arts and math. Others like physics, chemistry, Biology, and productive labor are college entrance oriented.

There are 30 hours of classes a week. Most students attend a senior high school to gain entrance into the university through the University Entrance examination. The test must be passed in order to enter any Chinese university.

Currently, there is are major difference between the rural and urban schools at the senior high level. The Chinese refer to the segment after elementary as "middle school". The level in the education system has been the at the forefront of many educational shifts, however, is the university and vocational system.

During the Cultural Revolution (1966-1976) far reaching changes were made to the system. Universities were criticized for turning our technicians and bureaucrats trained to run the economy but with no political thought. Corruption regarding entrance to universities was also charged. The radical wing of the communist party had entrance exams abolished, reduced the number of students that could enter universities, and then sent a large number of university students into the countryside to work along with the peasants.

The upheaval caused by these changes altered the Chinese economy. Thousands of experts in many fields were not allowed to practice their profession. Many students were pushed out of the universities altogether. Most importantly, a whole level of technical expertise was lost to the economy. By 1976 when the radical element was overthrown, the Chinese economy was in disarray.

Since 1976, there has been a major effort to reform the system once again. Students are allowed to state a major or preference for their area of study, although how they apply that area of expertise is still controlled by the state. Most importantly, there was a major effort on the part of the government to provide opportunities for study abroad. This has tremendous impact on China, as students exposed to new ideas return and teach others. Some of these students formed the nucleus of the "democracy movement" in 1989.

Education in China is extremely demanding both ideological and intellectually. Many students studying in China note the strong curriculum in science, math, and philosophy. Many political overtones to education still linger and as a result many students are anxious about their future. There is no doubt, however, that the changes since 1949 and 1976 have helped China toward the 21st century.

STUDENT ACTIVITY

Title: Educational Purpose

Introduction:

Currently, the United States is experiencing a great deal of anxiety regarding its educational goals. China has had tremendous changes in its educational system over the past 100 years. The purpose and goals of education are very important to a nation's continuing development. Students should be aware that they are part of that overall system of goals and purpose.

Objectives:

1. Introduce students to the purpose and general goals of schooling in China.
2. Help student develop an understanding of the power behind education.
3. Have students define and clarify their beliefs as to the goals of their own education.

Material:

Handout on Chinese Education (overview)
Handout on Educational Goals (Handout #1)

Procedure:

Handout article on Chinese education, discuss the changes in the system since 1949. Students may wish to do more research on Chinese schools and students. After the research and reading is complete discuss the purpose of schooling.

List on the board or on paper the purposes of schooling (general) in the United States. Discuss how the local system meets those goals.

Have student list their own educational goals.

Handout Educational goals of China. Discuss differences and similarities. Which is more realistic? Which of the goals can be measured? Could American (or should) schools adopt official goals?

SCHOOL RULES AND IDEALS

RULES FOR MIDDLE AND PRIMARY STUDENTS

- The students should love the motherland and the people.

- They should care for the collective and protect public property.

- They should study diligently.

- They should take part in physical training as to keep fit and they should pay attention to hygiene.

- They should take an active part in physical labor and lead a thrifty and simple life.

- They should observe discipline and public order.

- They should respect the teachers, maintain close ties with fellow classmates and be polite to others.

- They should be modest and honest and be ready to correct mistakes.

** Beijing Review

In addition the goals of the compulsory education program are as follows:

1. To be patriotic, to acquire a primary revolutionary outlook of life, as well as a scientific world outlook, to have a fine morality, lofty and civilized behavior, and abide by social ethics and customs.

2. To have a solid foundation of knowledge, to form a good habit of studying, and have a scientific way of study.

3. To be deft in thinking, courageous, original, and willing to make explorations, to have proper interests and hobbies.

4. To have a good physical condition for manual and mental work.

STUDENT ACTIVITY

Title: Educational Structure

Introduction:

Every educational system is unique and is designed to meet the needs of culture and the government. The structure of the Chinese system is designed to help the Chinese continue and expand their way of life, just as the American system. Each unit of the educational structure, from the daily routine in individual schools to the overall structure of the system helps to define the mission of the schools.

Objectives:

1. To help student define the organization of the Chinese educational system and contrast it with that of the United States.
2. To give students a perspective on the daily routine of a student in China (historical) and compare how it may be today.
3. To have students define their own day and the how it fits into the structure that the United States has.
4 To give students an overview of the complete educational system as it exists in nations.

Procedure:

Discuss the educational system - elementary-middle secondary, post secondary and all the other possibilities in the United States. How are each of the components tied together or aren't they? What are their purposes.
Hand out the structure (handout #1) guide for the educational system of China. How does it compare? What needs of China does each component meet?
Discuss the daily routine in school every student has. Handout the daily schedule (handout#2) of a student in China. What conclusions can be made about school?
Have students outline their schedule. How does it differ - how is it the same?
(you may want to reverse the last two steps)

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Handout # 1 - Structure of Chinese Schools

TABLE 1. Enrollment in All Levels of Education
Selected years, 1949 - 1987 (in thousands)

	1949	1965	1978	1986	1987
igher Education	117	674	856	1880	1959
econdary Education	1268	13418	66372	53222.9	54037
imary Education	24391	116209	146240	131825	128359
ecial Education	NA	23	31	47	53
eschool Education	NA	1713	7877	16290	18078

Sources: Digest of Educational Statistics, State Education Commission.

TABLE 2. Enrollment in Adult Education Institutions
1987 (in thousands)

1970

Level of Education	Enrollment
Higher Education	1858.0
Secondary Education	10470.4
Primary Education (Literacy Classes included)	13517.8
TOTAL	25846.2

1666.2

15394.4

22626.9

Sources: Digest of Educational Statistics, State Education Commission.

Typical Daily Schedules for a Sixth Grade
The People's Republic of China

Summer Schedule

5:00 AM	Awaken
5:30 AM	Exercises
6:00 AM	Breakfast
7:00 AM - 9:00 AM	School homework. (Students attend school one day a week in the summer, and receive homework to be completed during the remainder of the week.)
9:00 AM - 11:00 AM	Social service. (Picking up litter in the neighborhood, killing mosquitos, helping the elderly, etc.)
11:00 AM - 12:00 AM	Lunch (Prepare a hot dish left by parents)
12:00 AM - 2:00 PM	Nap
2:00 PM - 2:30 PM	Clean apartment, bathe
2:30 PM - 4:30 PM	Play outdoors with friends
4:30 PM - 5:00 PM	Begin to prepare dinner
5:00 PM - 6:00 PM	Parents return from work - eat dinner together
6:00 PM - 8:00 PM	Evening activities with friends or family (Children's movies, swimming, games, visit to Children's Palace - a neighborhood facility which provides training and entertainment for young people)
8:00 PM	Bedtime

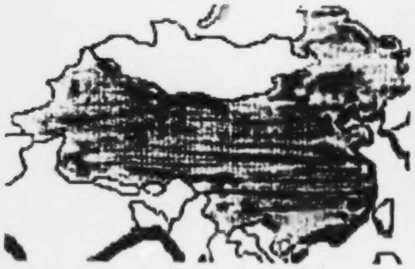
School Year Schedule

5:00 AM	Awaken
5:30 AM	Exercises
6:00 AM	Breakfast
7:00 AM - 8:00 AM	Homework, walk to school
8:00 AM - 8:48 AM	Chinese Language
9:00 AM - 9:48 AM	Mathematics
9:48 AM - 10:00 AM	Mass Exercises
10:00 AM - 10:48 AM	Political Training
11:00 AM - 11:48 AM	Art
11:48 AM - 1:00 PM	Lunch and Playground
1:00 PM - 1:48 PM	English
2:00 PM - 2:48 PM	Common Knowledge (History, Geography, Industry and Agriculture)
3:00 PM - 5:00 PM	Extra-curricular activities (Dancing, Singing, Chinese Boxing, Political Club, Model Building, Reading Club,. Swimming, Ping-Pong, etc.)
5:00 PM - 6:00 PM	Dinner with family at home
6:00 PM - 8:00 PM	Homework
8:00 PM	Bedtime

Handout #2 - Schedule of Chinese Student

RURAL LIFE AND FOOD IN CHINA

HAVING A BANQUET IN CHINA



415

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RURAL LIFE IN CHINA

Peasant life in China has changed dramatically. After decades of extreme poverty, China's rural population has begun to experience a better life. Many have prospered as government policies dismantle the commune system and eliminate the mandatory state purchase of farm materials.

The enormous energy that has been unlocked as a result of these measures has created a surge in agricultural production.

The wealth created by this increased production has meant a change in the rural lifestyle, Better clothing, farm implements, and housing. As families gain new "riches", many of them place the money into the house.

Eighty percent of China's population lives in the rural areas. Most of them live in either small thatched roof cottages made of mud brick or in newer tile roof houses made of clay brick. the whole family lives in two or three rooms. they keep warm in the winter by keeping a fuel stove lit. Evening light is provided by oil or kerosene lamp as most villages are without electricity. Often the bedrooms have no windows to conserve heat. Other rooms may have small windows sealed with a white paper to allow light to enter and keep the drafts out.

Family meals are very simple. they consist of vegetables, and cereal. the type of cereal varies from north to south. In the south rice is more prominent while in the north it is millet. These staples are supplemented by chicken and pork when available. There is always a pot of tea or just plain hot water with the meal.

There is little furniture in the house except for beds, a few chairs, and a table. There are few clothes as well. The clothes are layered to keep warm when necessary. The cotton clothes are often not enough to last so there is a lot of patching and sewing together of materials.

The working day for people in the rural area is long and difficult. For hundreds of years the pattern of farming throughout China has remained somewhat the same. In the south, rice cultivation dominates the farm life. In the early spring the entire family plows the field and removes the stubble from the winter crop. Fertilizer is added and water is allowed to run on to form a paddy. Rice plants that have been growing in nursery fields are then transplanted into the paddy. Thereafter, the field is weeded and cultivated. The water irrigating the field is run off as the rice plants grow. Harvesting and threshing take place when the crop matures. Once the crop is harvested, the fields are then prepared for the winter planting which may consist of rice or wheat depending on how north.

In the north of China much of the time is spent bringing water to fields. When the spring arrives some of the fields are prepared by plowing and fertilizing like those in the south. In other fields, however there is a need for continual irrigation by hand hoeing. The main crops of the north are wheat, cotton, and millet.

Under the new government system some of China's farming habits are beginning to change. There are incentives for agriculture that is different from traditional rice and wheat cultivation. Fisheries, foresting, and animal husbandry are now becoming prominent alternatives to growing rice or wheat. These changes help reduce the need to import these items. The government has abandoned its compulsory purchases and moved into contract agreement with the farmers. The contract states how much will be sold to the state, how much must be paid in taxes, and how much may be consumed or put on the open market. In this way the farmer is allowed to market any excess. At times the government will buy surplus when the prices fall too low.

The farmers of china have begun to create a better standard of living under the new system. Many villages now have electricity and telephones. Housing is better and transportation to the city now helps products get to the markets faster. These changes have only now begun to change China's economic landscape.

LAND POLICY IN CHINA

About eighty percent of China's people are engaged in food production. From the very earliest of times in Chinese civilization, a large amount of time and effort have been expended in maintaining adequate agricultural production. Failure to do so has, in some measure, been the reason for a change in government.

The system of land use began with a feudal sort of system prior to 500 B.C. The feudal system held that the land was owned by a ruling class while peasants or serfs worked it. These serfs or peasants were provided basic needs, but no pay or ability to move beyond their status. The Chinese system of feudal land use was replace by the "well-field system," which was introduced about 300 B.C.

This "well-field system" was based on the concept that the emperor owned all the land. Farmers could use it as long as they produced and were successful. A number of farmers could work a plot of land and devote part of it to paying the emperor's tax while keeping the rest.

The tax system on land was introduced somewhere about 800 A.D.. This system gave more land to the peasant, but taxed greater production. Many farmers could barely produce enough to meet the tax let alone add some for themselves. In 1911, this inability to produce enough food was one of the contributing reasons for the downfall of the Manchu government.

In 1911, part of Sun Yat Sen's "Three Principles of the People" included land management as part of number 3 (people's livelihood). This included agricultural education, mechanization, and financing of land ownership.

Between 1911 and the revolution of 1949 most farms were very small. Eighty percent of them were just under 5 acres while another fifty percent of them were less then two acres. Few Chinese farms use mechanical assets. Often the labor was provided by animal and human means. Money lenders and landlords kept many of the farmers in continual debt.

In 1949, the communist embarked on an ambitious land reform program. It was designed to break up the large land owners and redistribute the land to the farmers or peasants. While the land was distributed back, it was still inefficient and small. Gradually, the peasant farmers joined together to share tools, livestock, and labor though cooperatives. In 1958, the 700 thousand small cooperatives were merged into about 24 thousand communes. These communes became the basic social and agricultural unit in China.

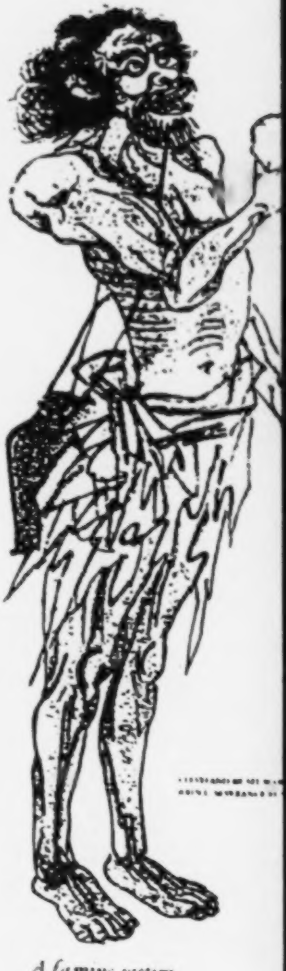
There are between 7 and 50 thousand people in a commune. Each commune has three levels of organization. At the top there is the commune itself which is let by brigade leaders. Then there are production brigades and lastly work teams. A production brigade might consist of residents from one to four villages. Brigade leaders are responsible for coordinating and scheduling the production teams. They also manage the services too large for the teams but too small to require all the resources of the commune. These service would include construction, operation of stores, and public services like elementary schools.

Work teams, the lowest part of the organization, are responsible for the tilling of the land for which each team receives work points. Work teams are also required to act as a militia in emergencies.

In the late 1970s and learly 1980s the government began to allow the dismantling of the commune system; private ownership of some farming is now allowed.

FAMINE IN CHINA

Throughout its history China has been plagued by famine. The famine described here, n an eyewitness account took place at the end of the Ming dynasty.



A famine victim

Tenan, the prefecture from which your humble servant comes, has not had any rain for more than a year. tress and grass are all dried up. During the eight and ninth months of last year the people went to the mountains to collect raspberries which were called grain but were no better than chaff. They tasted biter and could only postpone death for the time being. By the tenth month all the berries were gone and the people peeled off tree bark as food. Among tree bark the best was that of the elm. This was so precious that in order to conserve it, people mixed it with the bark of other trees to feed themselves. Somehow they were able to prolong their lives. Toward the end of the year the supply of tree bark was exhausted. There was a dumping ground west of the town, to which tow or three infants were abandoned. by their parents each morning. Some of these infants cried aloud, others, being so hungry as they were ate their own excrements.

What seemed strange at the beginning was the sudden disappearance of children or single persons once they wandered outside the city. Later is was discovered that some people in the suburbs were eating human flesh and using human bones for cooking. By then people knew that those who had disappeared were actually eaten or killed. Meanwhile the cannibals themselves became sick as the result of eating other people. their eyes and faces became red and swollen within a few days, their body temperature rising until they died.

Where ever a person went, he saw dead bodies. the odor was so odious that is was simply unbearable. Outside the city wall people dug several pits, and the pits were so large that each of them could contain several hundred dead bodies. When your humble servant passed through the city, three of these pits had been filled up. Two or three miles further away from the city the number of dead bodies that was not buried was even more numerous. if the number of people who perished in a small city like Anse is so large, just imagine the number of those who have died in the large cities. One needs to visit one place to know the situation in all places.

Source: Horizon Book On China

American Heritage Publishing, New York, New York

1978

GEOGRAPHY & AGRICULTURE

China is slightly larger then the United States and from the most recent census has a population of 1.2 billion people. That compares to about 260 million people for the United States.

In some parts of China the ground is frozen eight months out of the year. there are places where is rains less then 20 inches per year while in others is may rain as many as 75 inches per year. Some parts of the country are extremely hot while in other parts of the nation it is cool and dry. Sixty percent of the land is 6,500 feet or higher above sea level. Some of land is arid desert with little or no rainfall.

These geographic facts mean that only 11-14 percent of the land is cultivated. Therefore, agriculture has to be very efficient in order to produce enough food for China's many people. Rice is the principal crop because 2 to 3 times more rice can be grown on acre then wheat. In addition, many fields in South China may double or triple that amount. This means that two or there crops can be grown on a single field during a year.

Wheat is grown in the northern part of CHina. it is made into noodles, pancakes, and dumplings. Since the major crop in China is rice, China can support a larger population then those nations that concentrate alone on the growing of wheat.

Vegetables add to the diet and available meat is largely made up of pork and chicken, both which can raised on little space. Fish, which is caught in the rivers or ocean waters is also a source of food. They also collect craps and slugs from the ocean and in the early morning you will find Chinese along the sea shore gathering sea weed to add to their diet. It does not make economic sense to use valuable farmland for beef.

The lack of pasture land for grazing means that this is less dairy products in the Chinese diet. Therefore they use soy bean to provide protein and calcium. It is made in to doufu or bean curd.

Another geographic fact which has affected food patterns for centuries is the scarcity of fuel available for fires. Due to the contaminated and impure water, all water in China must be boiled before it can be consumed. Due to this lack of fuel, cooking needs to be accomplished quickly. Dicing, shredding, and cubing of food into small pieces before cooking saves on time.

the Chinese are well aware of the importance of maintaining the fertility of the soil. Composting is a way of life as the Chinese save all organic matter to use as natural fertilizer or as animal fodder. In many instances a village farmer is assigned the task of gather deposits of animal manure and placing them in the compost bin. Through such care, the Chinese have been able to keep up the fertility of the soil.

STUDENT ACTIVITY

Title: China's Land Use

Introduction:

With one billion plus people to feed, agriculture in China is an extremely important enterprise. The use of land, what crops are grown, and how the food gets to market are important concepts to understand if China's agricultural program is to make sense. Over the centuries, the Chinese peasant has been very poor. Only now have things begun to change.

Objectives:

1. The student will have a basic understanding of Chinese rural policy and life.

2. The student will outline the number of policies and problems that have kept the Chinese farmer poor.

3. The student will propose some solutions that the Chinese might use to change the problems that might arise in the future.

Materials:

Handout #1 - Rural Life in China
Handout #2 - Land Policy in China
Handout #3 - Famine in China
Handout #4 - Geography in China
Land Map of China (Found in Being Chinese unit)

Procedure:

Discuss the problems relating to the feeding of one billion people. Point out what land can be used in China for agriculture and why. Have students discuss the importance of farming in their own lives.

Hand out readings on rural life in China, Land Use in China, and Famine in China (Handouts 1,2,3,4). Discuss after the readings the problems they see in Chinese farming. Have the students list reasons that the Chinese farmer has remained poor - No Land ownership, small tracts of land, indebtedness, poor machinery if any, one crop, government interference are just a few good answers.

Have students draw up some solutions to present Chinese farming problems by researching successful farms in the United states or Europe. What changes need to be made if agriculture is going to continue to feed all those people.

For Extra: What impact does trying to feed one billion plus people have on the world?

CHINESE FOOD PREPARATION

Food to the Chinese is a total experience that is designed to please all the senses. Certain foods are combined because of their fragrances. Others are named "ruby" or "jade" to please the ear and linger in memory. A soup, for example, with strips of ham and mustard cabbage becomes "golden tree branches with jade leaves". The Chinese delight in the color of food. The clear gold of chicken broth, the whiteness of rice, the bright green of vegetables. They combine, blend, and contrast color.

The Chinese are unsurpassed in their ability to combine and contrast colors. Crunchiness is set against smoothness. For example water chestnuts are blended in with bean curd and crisp vegetables are surrounded by a smooth sauce. The dishes at times seem to have items in them which provide a neutral taste, but because of their texture they are in high contrast to the items that surround them.

The Chinese dishes have a passion for creating contrast and variety in every possible way. The dishes are often hot against cold, tiny ingredients against large, dry dishes against gravies. Sweets are against salts and bland foods are against those that are spicy. Yet, despite this, each dish has its own dominant elements and each contributes to the coherence and essential harmony of the meal.

With a passion for variety the Chinese could never be limited to one main dish. Instead, the meal has a number of dishes with the participant taking from one dish and then another small amounts. So instead of having one main dish, several dishes will be served that all have equal importance. In this way the appetite is enhanced and monotony is avoided.

Other points about the Chinese way of cooking can be highlighted by a few points.

- Chinese cooking calls for maximum preparation and minimum cooking. With the quick cooking techniques of most Chinese dishes a meal can be prepared and cooked in less than an hour. Most of the time will be spent slicing and dicing.

- The starting point is the ingredient, not the cooking method. The Chinese start with what is available and begins from that point. Vegetables in season and other ingredients that are at the market serve as starting point. The Chinese than match the cooking method with the ingredient. For duck that is dry, a Chinese cook may simmer it for a long time. For fish, it will be steamed to contain its delicacy.

- Ingredients are usually combined, seldom cooked alone. Chinese cooking is a kind of matchmaking: ingredients are combined to bring out the best in each other. They emphasize freshness strengthen flavor or offset richness.

- The cook, not the diner seasons the food. Chinese seasoning is most effective when added during the cooking process. it sets off chemical reactions between the condiments and other ingredients.

- The cook not the diner cuts the food. The knife is never needed at a Chinese meal. Food is already sliced and diced into bite sized pieces. All food is cut into pieces that would be easy to be picked up with chopsticks.

Source: 1000 Chinese Recipes
Gloria Miller
Simon & Schuster, New York 1989

Handout #3 - Chinese
Cuisine

CHINESE CUISINE

Chinese food has been called the food of the future because it is high in nutrients, low in calories and invariably well balanced. Meat does not predominate: vegetables (particularly the non-starchy varieties) do. The meats used are moderate in their fat content. High protein seafood plays an important role. There are no dairy products. Animal fats are rare. grains are plentiful, sweets negligible. Crisp delicate foods are preferred to heavy, oily ones.

The Chinese are not fascinated with great chunks of meat like steaks or roasts. They like their meat in small quantities , cut up or sliced paper thin combined with vegetables and other ingredients. A characteristic Chinese meat dish contains about one fourth the meat a western person might expect, while a "heavy meat" dish contains only three fifths meat. A typical Chinese family, however, also includes other "main" dishes made with fish eggs, and other vegetables.

Butter, cheese, and milk are practically unknown to Chinese cooking. Cattle are far and dew between in China and when around are used as beast of burden. Yet, with nutritional ingenuity the Chinese created their own "cow" which produced its own dairy products. They took the lowly soybean, whose protein closely resembles that of meat, and transformed it in innumerable ways. They softened and ground the soybean, then mixed it with water, converting it first to milk, then to curd, and finally to cheese. They have also made it into sauces, sweetened it, served its sprouts as vegetables, fermented it, roasted and dried it, and sweetened it for pastries,

Eating sweets is not a Chinese habit. They don't have much of a sweet tooth nationally and are not taken with rich pastries. As a rule Chinese prefer savories to sweets. Savories take the form of dumplings, buns, wontons, and egg rolls. These savories can be stuffed with meat, seafood, poultry, and many other items. The savories are often used as hors d'oeuvres. the little need the Chinese have for sweets is satisfied by sweet-sour dishes.

Deserts as such are unknown and do not accompany family meals. On rare occasions, fresh fruit or candied ginger might be served at home after dinner. The few sweet dishes in the Chinese diet are reserved for banquets or formal feasts. These are often hot dishes and include sweet hot fruit soups or teas, pastries filled with nuts, or deep fried sweet potatoes.

The Chinese, however, are great between the meal snackers. At such times they will eat various fruits, either fresh or dried, biscuits, small cakes, nuts and savories. Here again the preference is always for light foods with subtle flavors.

One thousand years before the birth of Christ, the Chinese were experimenting with fancy cooking, recording their recipes on silk and bamboo. As early as 1115 B.C. the Imperial Court appointed a dietitian who held the rank of medical officer. His job was not only to supervise the cooking but to study the effects, both physical and psychic, of the various dishes. These men of leisure brought refinement to the Chinese cuisine.

Yet famine as well as feast has influenced Chinese cooking. Many times in the country's history ,flood and drought have destroyed crops and devastated the economy. The Chinese were forced by these disasters to become great domestic economists.

In order to survive the Chinese had to put their land and resources to the best use possible. the raising of livestock to space whereas beast of burden did not require large plots of land. Without livestock the need to grow large plots of grain could be turned to people rather then cattle or sheep. Limited fuel supplies played a role in keeping heat time short and there by making the dish consist of small bits rather then chunks.

In their long history, the Chinese have had limitless opportunities to experiment with all kinds of food in all kinds of ways. Their most successful experiments have become part of the world's culinary heritage.

Source: 1000 Chinese Recipes
Gloria Miller
Simon & Schuster New York 1989
Page 67

STUDENT ACTIVITY

Title: Chinese Banquet

Introduction:

Many students have ate Chinese food or at the very least heard about it. The history of how this food and cuisine developed will be of special interest the next time such food is made available to them. As a follow-up to the readings students should prepare their own Chinese banquet.

Objectives:

1. To identify the major reasons behind the development of Chinese cuisine as it exists today.

2. To understand the reasons for Chinese cooking being served the way it is in recipes.

3. For students to prepare and serve a Chinese meal.

Material:

Handout # 1 - Chinese Food
Handout # 2 - Types of Chinese Food
Handout # 3 - Chinese Cuisine
Handout # 4 - recipes 1 & 2

Procedure:

Hand out material (Handouts 1,2,3) and after reading it discuss Chinese cuisine and the reasons for its flavor, looks, and construction.

Discuss why the Chinese make their food in this way. What reasons are there for Chinese food to be prepared in small pieces, have no meat, and other differences between it and American cuisine.

Hand out recipes OR have students find their own. Through the school kitchen, home preparation, or use of the home economics cooking area prepare a Chinese meal. Use chopsticks.

CHINESE RECIPES I

Beef with Green Pepper

Ingredients:	1/2 lb	Flank Steak	
	2	Green Pepper	
	1	Small Round Onion	
	1 T	Soy Sauce	seasoning
	1/8 t	Sugar	
	2 t	Corn Starch	
	1 t	Sesame Oil (optional)	
	4 T	Cooking oil	
	1 clove	Garlic	

Procedure:

Slice steak across grain (1/8" thick). Marinate with seasoning. Clean green pepper and cut in pieces 1 1/2" by 1". Cut round onion into same size as green pepper.

Heat 2 T of oil in wok. Throw in round onion, then green pepper. Stir fry and add salt to taste. Sprinkle some water and cover to cook for 2 minutes. Remove from wok. Heat 2 T of oil. Put in garlic and then the marinated beef and stir fry. Add the cooked vegetables. Mix and serve.

Lemon Chicken

Ingredients:	6 pcs.	Chicken Breast
	1 T	Soy Sauce
	1	egg
	4 T	Corn Starch (Tapioca Starch)
	1/4 t	Salt
	1 cup	Corn Starch
Sauce:	1	large lemon
	2/3 cup	White Vinegar
	2/3 cup	Sugar
	1 cup	Water
	1 T	Corn Starch
	1 t	Water
	Yellow Food Coloring	

Debone the chicken and add 1 T soy sauce. Mix the egg with 4 T corn starch and 1/4 t salt. Dip chicken in the mixture and dust with 1/2 cup cornstarch. Deep fry the chicken until golden brown. Cut in bite size.

Cut lemon in half. Slice one half thin and screeze the other half in a sauce pan. Add vinegar, sugar, water, and food coloring. Bring to boil. Stir in dissolved cornstarch mixture to thicken the sauce. Garnish the chicken with the sliced lemon and pour lemon sauce in chicken. Serve immediately.

CHINESE RECIPES II

Pot-Stickers (Fried Meat Dumplings)

Wrapper:

3 cups	Flour (all purpose)
1 cup	Hot Water

Place flour in a large mixing bowl. Add hot water and stir with a spoon or chopsticks. Knead dough till smooth. Cover with a damp cloth and set aside for at least 15 minutes.

Filling:

8 oz	Ground Pork
6 leaves	Chinese Cabbage
1 piece	Bamboo Shoot (finely diced) (optional)
1 stalk	Green Onion (finely chopped)
1 piece	Ginger Root
2 T	Soy Sauce
1/8 t	Sugar
1 T	Sesame Oil

Place ground pork in a mixing bowl. Add chopped green onion and bamboo shoot. Parboil Chinese Cabbage. Drain and chop fine and screeze out excess water. Add to ground pork. Grate ginger root and screeze juice out to add to the mixture. Seasoned with soy sauce and sesame oil. Mix well.

Take a portion of the dough. Roll by hand in a long round strip. Cut into 3/4" pieces. Flatten each piece with palm of hand. Roll into a round 3" diameter 1/8" thick wrapper. Place 1 T filling in the center of a wrapper. Fold in Half allowing gathers on one side. Pinch edges to seal. Repeat until dough is finished.

Add 1/2 T oil in frying pan. Arrange dumpling in rows and fry till light brown. Add 1/4 cup of water to dumplings. Cover and steam over medium heat till water evaporates. Serve hot.

Green Onion Pancake

Wrapper: (use same amount of ingredients and procedure as in Pot-stickers)

Filling:

1 1/2 cups	Green Onion (Finely Chopped)
1 cup	Cooking Oil
Salt to taste	

Divide the dough to about 6 portions. Flatten one portion to 1/8" thick with a rolling pin. Spead 1 T oil over the surface. Sprinkle salt to taste. Spread 1/4 cup green onion on the surface. Roll it up like jelly roll and then swirl to form like cinnamon roll. Flatten out to 1/4" thick by rolling pin again. Fry in oil. Serve hot.

CHINESE COOKING STYLES

Due to the great range of climate and terrain in China, regional styles of cuisine were developed based on locally available ingredients and flavor preferences. Many Chinese still refer to the five early cooking styles of Peking, Honan, Szechwan, Canton and Fukien. But, today, Chinese cooking is commonly categorized into four major styles: northern - Peking (Mandarine), eastern (coastal) - Shanghai, southwestern - Szechwan, and southern - Canton.

Northern Style - Peking

Wheat is the staple food of the northern Chinese. Bread, noodles and dumplings are very popular dishes in Peking style of cooking. Of course, the most famous of all is the Peking Duck. The Mongolian Hot Pot and Mongolian Barbecue are also very popular in Peking cuisine. The northern style of cooking is characterized by sweet and sour sauces, wine-based cooking stocks, and use of garlic and scallions.

Eastern Style - Shanghai

Both wheat and rice are important staples. Red cooked or braised dishes are very famous from this region. Dark brown soy sauce are used in the broth that turns the food to a brownish red. Shanghai style of cooking also specializes in salty and gravey-laden dishes and a wide range of seafood.

Southwestern Style - Szechwan

Famous for its spicy hot dishes, the Szechwan cooking uses a lot of hot pepper and hot bean sauce. Perhaps, the most famous dish is Szechwan Duck, a duck, cooked by deep-frying after steaming. The crunchiness of the bones in the duck is the chief appeal of the dish to most Chinese.

Southern Style - Canton

This style of Chinese cooking is perhaps the most popular of all among the Americans. The early Chinese immigrants introduced Cantonese cuisine to America. Cantonese cooking consists of the greatest variety and depth of any of the regional Chinese cuisines. Though a full range of cooking techniques are used in fixing Cantonese food, stir frying is one that is the most common. Cantonese cuisine also specializes in a wide variety of dim sum, steamed delicate snack food. Use of highly concentrated soup stock as the basis of their soups and general cooking is very frequent. Cantonese cooks claim to make the best Shark's Fin Soup.

STUDENT ACTIVITY

Title: Chinese Rural Life

Introduction:

It is difficult to understand rural life in China without visually seeing it. While written descriptions can offer insight, it is often pictures that can aid the student in understanding the Chinese problems in agriculture.

Objectives:

1. To have students be able to understand certain aspects of the Chinese agricultural way of life. These include home, crop raising, labor, animals, and land use.

2. For students to list attributes of the agricultural life in China.

3. For students to present a short essay on agricultural life in China just using pictorials.

Materials:

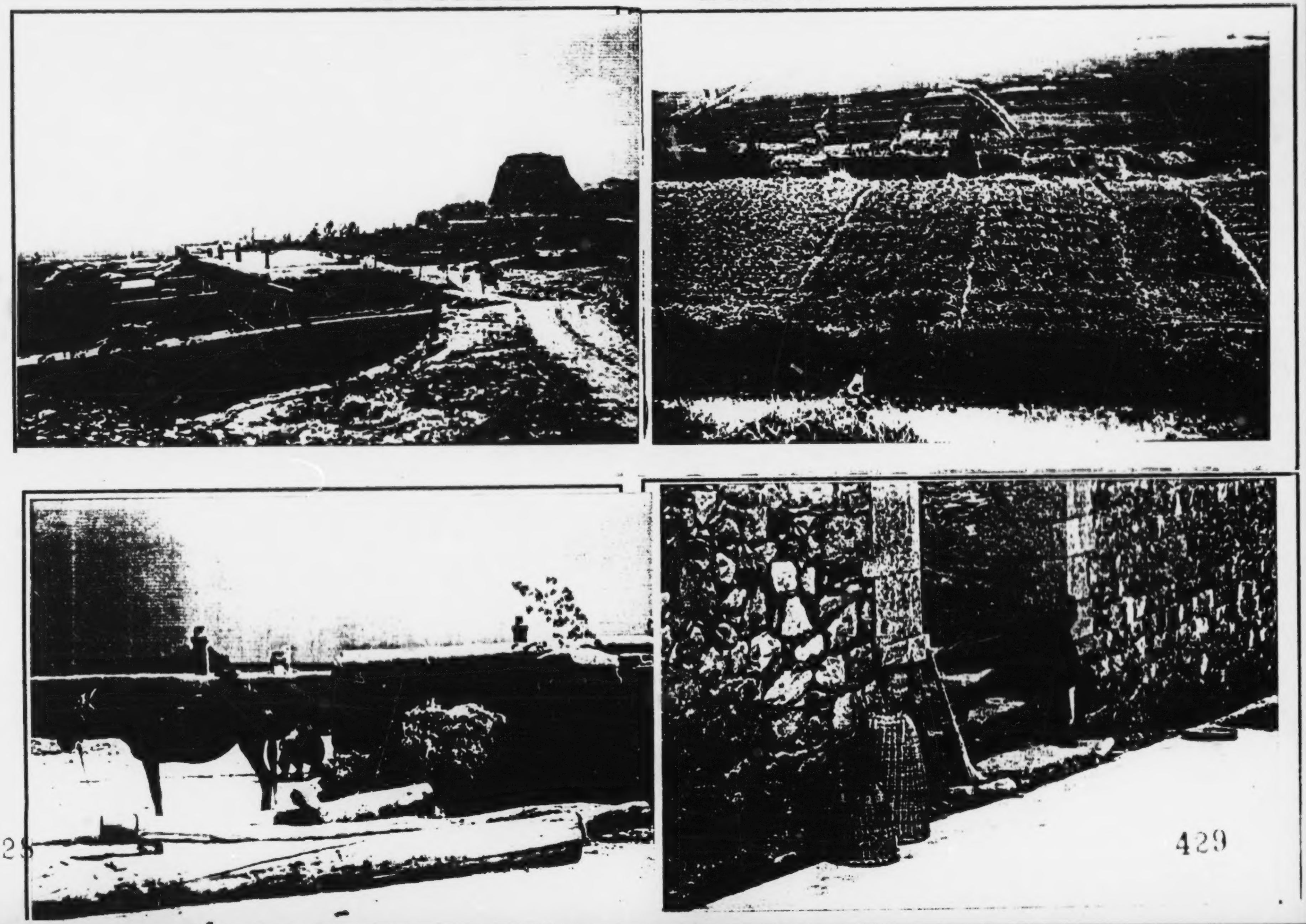
Cover Page of Unit - Having A Banquet in China
Photo Page - Rural life in China

Procedure:

Hand around photos relating to rural life in China. Have students make a list of things they see relating to housing, labor, crops, animals, type of food, and people.

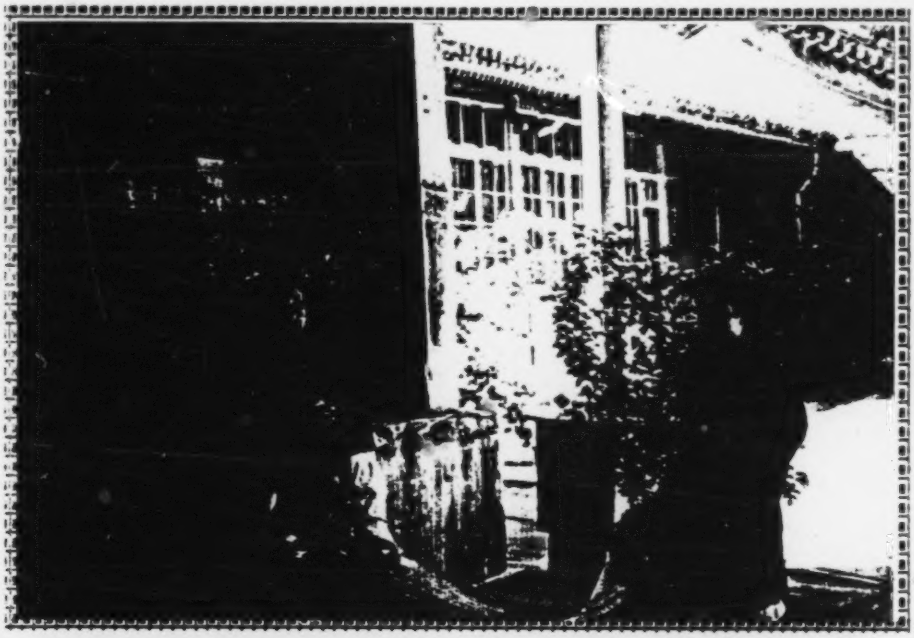
What conclusions can be made about rural life in China? Have students write a short "news" story about that they have seen. Compare this to research on land use and rural life in China (Activity - Land Use in China)

RURAL CHINA



CLOUDS AND SUN OVER CHINA

RELIGION AND BELIEFS IN CHINA



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RELIGION IN CHINA

The four great religions- Confucianism, Buddhism, Taoism, and Ancestor worship- of China have had a hard time during the communist regime in power since 1949.. With the exception of Taoism, however, remnants of the religion have started to grow again. Buddhist temples, Lamaist monasteries, and Confucian shrines are now open. Many are open as museums to religious faith rather then being a center for the faithful.

One of the characteristics of the Chinese is people that has given religions a quality of survival has been the practical approach of the Chinese to the role of religion in their life. For thousands of years the Chinese have considered the world as an entity unto itself, populated by one grate human family ruled by only one sovereign, the emperor or "son of heaven. Religious ideas were allowed to permeate society provided they did not upset the Chinese way of too much.

Confucianism

This is more a system of thought and moral behavior than a religion, Confucius was born in the province of Shandung in 551 B.C. He was the first figure in Chinese history to develop a code of ethics, his interest being in man and society rather than nature. His philosophy rejects all forms of supernaturalism. The Confucian ethics were adopted by the scholar class and became the essential ideology in keeping China unified. However, as it was neutral toward religion it did not have appeal to the religious instinct of the people. It was only in the 19th century that Confucianism as a religion was developed. Despite state support it never became popular as a religion, but more as a source of moral order.

Buddhism

The religion stems from the teachings of the Guatama Buddha who lived in India from 563-483 B.C.. It was introduced into China in the first century. The influence of this religion on China has been great despite many reversals.

The principal form of Buddhism in China was Chan (meditative) Buddhism which was transmitted to Japan where it became known as "Zen". Direct and sudden enlightenment is sought through intuitive understanding."Non-attachment" is attained through the complete absence of thought by sitting in meditation and getting back to the original pure nature of self. There are other schools of Buddhism in China differing in the definition of Being and Nonbeing. The Chan, however, remains the most popular.

Taoism

This religion arose from the philosophy of Lao Tzu who was born about 50 years before Confucius. The philosophy of Tzu did not develop in China until about the first century. Lao Tzu philosophy is contained in a short book which translated into English means "The Way and The Power". It is difficult to understand being expressed in contradictions and paradoxes. In a philosophical sense it is preoccupied with the mystical side of human nature and promises immortality in return for faith. It was associated with alchemy and medicine from the earliest of times, and there is a start in the study of natural history from its priests.

Ancestor Worship

This religious practice is based on the assumption that the living can communicate with the dead. the family, by worshipping the spirits of their ancestors, can expect to be repaid by good fortune created by the activities of spirits in the netherworld.

Most Chinese homes once had one or more shelves set into the wall to house the ancestral tablets, each inscribed with a name and title of the ancestor. On the first and fifteenth day of the lunar month, incense would be burned and candles lit in front of the tablets. On special occasions food and drinks is offered with the whole family kowtowing before the tablets.

Ancestor worship and the attendant belief in the afterlife was so strong in China at one time that the condemned preferred any death other then mutilation or decapitation so they would not enter the next life deformed.

Other religions have flourished in China including Islam and Christianity. Yet, the power of ancestor worship and other forms of the ancient Chinese religions hold more power with the Chinese people.

STUDENT ACTIVITY

Title: Chinese Beliefs

Introduction:

The religions of China have played an important part in the development of the nation. The beliefs are varied and have had an impact on different segments of the Chinese population. The understanding of what each of these powerful religions had to say will help the student understand the Chinese way of life.

Objectives:

1. To outline the basic beliefs of Confucianism, Taoism, Buddhism, and Ancestor Worship.

2. To provide the students an understanding of how these religions may have affected the Chinese way of life.

3. To have the students outline the basic beliefs behind each religion or belief.

4. To have student critique which of these may have had the most impact on Chinese today.

Materials:

Handout #1 - Religion In China
Handout #2 - Readings in Religion I
Handout #3 - readings in religion II

Procedure:

Discuss the impact of religion on people. Cite examples from the conquest of America, the conflicts over time, and the beauty of some of man's art as it relates to religion.

Have students read the handouts (handouts 1,2,3) relating to religion in China. After reading the material discuss with the students some of the philosophies behind each belief. How might of the beliefs impact on everyday Chinese people?

Have students outline or critique the religions. How might of these religions helped people in China? How might they have caused a problem for governments? How do religious beliefs impact on people in China today? (the last question calls for more research)

Toward Enlightenment

by Wei Shou (A.D. 506-572)

The essential teaching of Buddhism can be summarized in one statement: i.e., the sufferings inherent in the endless cycle of births and rebirths are caused by man's attachment to this world. There are three worlds altogether, the past, the present, and the future. The important thing is to understand that despite his transmission from one world to another a person's spiritual self cannot be obliterated. Those who do good things will be rewarded; those who do bad things will be punished. A great deed is the gradual accumulation of many small deeds: a coarse, rustic nature can be refined through constant effort. Whatever forms life may take, the ultimate goal of all lives is the attainment of enlightenment, an enlightenment which can be achieved only through hard, diligent work. By then there will be no more births and rebirths, and the Way of Buddha will be finally attained.

The Lotus

attributed to the Buddha (c.563-c.483B.C.)

Any among the living beings,
Who have come into contact with former Buddhas,
Have learned the Law and practiced charity,
Or have undergone discipline and endured forbearance and humiliation,
Or have made serious efforts at concentration and understanding, etc.,
And cultivated various kinds of blessing and wisdom --

All of these people,
Have reached the level of buddhahood....

Those people who, for the sake of the Buddha,
Installed images,
Or have had them carved,
Have reached the level of Buddhahood....

Those who with a happy frame of mind
Have sung the glory of the Buddha,
Even with a very small sound....

Or have worshiped,
Or have merely folded their hands....

Or have uttered one "Namo" [Praise be...],
All have reached the level of Buddhahood.

Source: Horizon Book of China
American Heritage Publishing
New York 1978

Confucius

from the Analects

The thoughts and deeds of K'ung Fu-tzu (whose name is Latinized as Confucius) were compiled in the Analects by the Master's disciples after his death.

The Master said, At fifteen I set my heart upon learning. At thirty, I had planted my feet firm upon the ground. At forty, I no longer suffered from perplexities. At fifty, I knew what were the biddings of Heaven. At sixty, I heard them with docile ear. At seventy, I could follow the dictates of my own heart; for what I desired no longer overstepped the boundaries of right.

The Master said [to a disciple] ... shall I teach you what knowledge is? When you know a thing, to recognize that you know it, and when you do not know it, that is knowledge.

The Master said, In serving his father and mother a man may gently remonstrate with them. But if he sees that he has failed to change their opinion, he should resume an attitude of deference and not thwart them; may feel discouraged, but not resentful.

The Master said, Only one who bursts with eagerness do I instruct; only one who bubbles with excitement, do I enlighten...

The Master said, I have never yet seen anyone whose desire to build up his moral power was as strong as sexual desire.

The Master said, Do I regard myself as a possessor of wisdom? Far from it. But if even a simple peasant comes in all sincerity and asks me a question, I am ready to thrash the matter out, with all its pros and cons to the very end.

The Creation

by scholars of the Han dynasty

Before heaven and earth had taken form all was vague and amorphous. Therefore, it was called the Great Beginning. The Great Beginning produced emptiness and emptiness produced the universe. The universe produced material-force which had limits....It was very easy for the pure, fine material to come together but extremely difficult for the heavy, turbid material to solidify. Therefore, heaven was completed first and earth assumed shape after. The combined essences of heaven and earth became the yin, and yang became the four seasons, and the scattered essence of the four seasons became the myriad creatures of the world. After a long time the hot force of the accumulated yang produced fire and the essence of the fire force became the sun; the cold force of the accumulated yin became water and the essence of the water force became the moon. The essence of the excess force of the sun and moon became the stars and planets. Heaven received the sun, moon, and stars while earth received water and soil.

Source: Horizon Book Of China 1978

STUDENT ACTIVITY

Title: Symbols of Religion

Introduction:

religion has many symbols that represent strong beliefs. the crucifix in Christianity is one of the most well known symbols of religion. In other religions, however, there are just as powerful symbols within the writings, temples, and practices. In China there are four major religions that have been discussed (see activity of Chinese religious Beliefs). Students should further their understanding by being aware of the symbols.

Objectives:

1. For students understand the relationship between symbolism and beliefs.

2. For students to coordinate the knowledge of religion in China with some of the symbols used.

3. To be able to list some ways in which the religions of China are practices through symbols or practices.

Materials:

Handout #1 - Tour of Yonghegong Lamasery
Handout #2 - Religion of China Photos
Front cover of Unit

Procedure:

Have students discuss some symbols of religion. the crescent of Islam. the cross of Christianity. What beliefs do these symbols convey?

Hand out the Tour (handout #1). have students identify some of the symbolism used through a small list.

The students should then view the picture of religion in China. What symbols of religion are apparent? They should point out the statues of Buddha, the clothes of the monks, the statues in different poses, the gods protecting the temple, and the poses of the Buddha.

TOUR OF YONGHEGONG LAMASERY I

Buddhism is the oldest religion in the world and also one of three major religions. In the 1st century, Buddhism was introduced from India to China, and it gradually developed.

Buddhism has a lot of sects. Yellow sect is one of the Lamaism factions in Buddhism. It was named so because Buddhist monks of this sect wore their yellow caps. The founder of Yellow Sect was Tsongkhapa. He was born in Xining, Qinghai Province in 1357. At the age of 17, he became a monk of Sakya temple, Tibet. Later, combining with his own ideas, Tsongkhapa put forward many commandments, which were to be observed by everyone. The faction initiated by him was called Gelu Faction, which was known as Lama Yellow Sect.

From then on, with the assistance of Mongolia and Qing Dynasty, Yellow Sect became a local religious sect in power in Tibet, and was popular in Inner Mongolia and Tibet. Lamaism was further venerated after the establishment of Qing dynasty.

Yonghegong is the most famous lamasery in Beijing. It is located in the northeastern part of the old city of Beijing. It covers an area of 16.28 acres (6.6 hectares) with 1,000 houses.

In 1694, Qing Emperor Kang Xi built this residence for his fourth son, Prince Yong Zheng, who later succeeded to the throne. Yonghegong was renamed by Emperor Yong Zheng in 1725.

In 1744, Emperor Qian Long renovated the palace and turned it into a lamasery. Now the lamasery has existed for over 280 years.

Yonghegong consists of exquisite memorial archways, four study halls (Medicine Hall, Mathematics Hall, Esoteric Hall and Exoteric Hall) and six great halls (Hall of Heavenly Kings, Main Hall of Yonghegong, Hall of Ever Happiness, Hall of Eternal Blessing Hall of prayer, Wheel and Suicheng Tower). The complex with its complete entity is imposingly lofty and magnificently grandiose with Han, Mongol, Manchu and Tibetan features in style. Numerous figures of Buddha and quite a number of precious relics have attracted visitors from various places. Five-hundred Arhats Mountain, made of purple sandalwood; the wood niche for a state of Buddha, made of golden nanmu wood; and a statue of Maitreya Buddha carved out of white sandalwood of about 18 meters high, giving people an unforgettable impression are called the "Three Wonders" wood carving.

Archway

The first thing comes to our sight when entering the Gate of Harmony are the three Memorial Arches known as Bao Fang in Chinese. The one in the front has 3 arches supported by a pillar with 9 roofs on the top. The other two have 3 arches supported by 4 pillars with 7 roofs on the top. These imposing glazed-tile archways are noted for their magnificent carvings of dragons and phoenixes.

Zhaotai Gate

Inlaid with glazed-tiles, the Zhaotai Gate bears the feature of typical traditional Chinese architecture.

Bronze Lion

In front of the Yonghe Gate stand a pair of lively bronze lions. The male lion in the east plays with a ball of silk under its front paw. The female lion in the west has a baby lion under its paw.

TOUR OF YONGHEGONG LAMASERY II

Bag Buddha

This is the Bag Buddha in the Hall of Heavenly Kings. It is also called the Big Belly Buddha, the wooden statue covered with gold foil. Legend says that the Bag Buddha, born in the reign of Later Liang (A.D. 907-960), was called Chibi. He often strolled in the city with a bag hung on a stick on his back. Before his death, he begged and slept anywhere, he told people that he was the reincarnation of the Future Buddha Maitrey.

Heavenly King for Growth

This is the statue of the Heavenly King for Growth in the Hall of Heavenly Kings. On two sides of the Bag Buddha stand four exquisitely sculptured and colorfully painted clay figures in a vividly life-like pose. These are the four Heavenly kings. They are said to be guarding the four directions of the Mount Sumeru, with each king on each side; the Heavenly King of Southern World names ZengZhang who has a sword in his hand; Eastern World Heavenly King named ChiGuo, has a 4-stringed Chinese lute in his hand. Northern World Heavenly King named Duo Wen carries a huge umbrella; the one with a water snake is the Western World Heavenly King Guanmu. They symbolize the wind, the sound, the rain, and the harvest, denoting Feng, Tiao, Yu, and Shun respectively in Chinese.

Weituo (Skanda)

The statue of Weituo, holding a magic pestle faces north and stands at the rear of the Hall of Heavenly Kings. It is said that his family name was Wei, and his given name was Kun. He was one of the eight great general guardians of Heavenly King ZengZhang, and ranked first among the 32 general guardians. He was appointed protector of buddhism, the statue is positioned at the rear of the hall, facing the statue of Sakyamuni.

Ground Bronze Tripod

This ground Bronze tripod cast in 1747 (the 12th year of Emperor Qian Long's reign) is 4.2 feet high. It is said that the tripod was remolded with old and damaged bronze wares in the Palace Museum. Its six openings have two dragons playing with a peal, while on the pedestal a design with three lions contesting for a ball.

Mount Sumeru

Mount Sumeru stands 1.5 metres high. this bronze sculpture was made according to Buddhist tradition during the reign of Emperor Wan Li in the Ming Dynasty. In Buddhism Mount Sumeru is supposed to be a small world. The legendary paradise lies on top of it.

Hall of Harmony

The Hall of Harmony is the main hall of the temple, formerly a meeting palace for Emperor Yong Zheng. It is equivalent to the main hall of an ordinary Buddhist Temple. There are three bronze buddhas Sakyamuni, buddha of the Present in the middle; Buddha of the Past Yeja on the left; Buddha of the Future Maitreya on the right. On both sides of the hall stand eighteen Arhats.

The Statue of Sakyamuni

In the Hall of Harmony, stands the statue of Sakyamuni, the founder of buddhism. On both sides of Sakyamuni stand his two disciples, Ananda on the left, Mahakasyapa on the right. They are two of the ten disciples of Sakyamuni.

TOUR OF YONGHEGONG LAMASERY III

Lighting Lamas Butter Lamps

Lamas butter lamps are lighted before performing Buddhist Ceremony. The light enhances the religious atmosphere in the hall. There is a 6.1-meter-high bronze statue of the founder of the Yellow Sect of Tibetan Buddhism, Tsongkhapa. The bronze figure is seated on a grand lotus terrace, with a sword in the lotus flowers at its right shoulder and a book of Buddhist scriptures placed on the lotus flowers at its left shoulder. The sword and the book signify strength and wisdom.

There are exquisite mural paintings on both the eastern and the western walls of the hall, describing of the preaching history of Sakyamuni.

Pavilion of Ever Happiness

The pavilion is of pure wood structure. It is also called the Pavilion of Big Buddha because there is a huge statue of Buddha in the hall. The pavilion is built in the style of Liao-Jin period, and there are two over-bridges, on each side of the pavilion.

Great Buddha Maitreya

There is a huge statue of Maitreya in the Pavilion of Ever Happiness. It is made of a single trunk of white sandalwood, and it is 18 metres high above the ground and 8 metres deep under the ground. It is among the few indoor statues of Buddha in the world. This Buddha is called Maitreya in Mongolian, and is one of the "Three Wonders" of wood sculptures in Yonghegong.

Bronze Statue of Buddha

This is a bronze statue of Buddha in the Chamber of Zhaofolou. It is the most exquisite bronze work of Yonghegong. The statue models on sandalwood carving work. The statue niche carved out of nanmu wood and the flame-light on the background is one of "Three Wonders" of Yonghegong.

Guardian Angel with Four Faces in the hall of Esoteric Buddhism.

One of the sacred Thangka paintings in the Hall of Esoteric Buddhism-the God of Wealth.

The Guardian Angel of ever protecting inside the Hall of Esoteric Buddhism.

Hall of Eternal Blessing

The Hall of Eternal Blessing was used as the bedroom and study-room for Emperor Yong Zheng. Before Yong Zheng was enthroned, the hall was called Zhengqin Hall. After his death, his coffin had been laid in state here before burial.

Three Statues of Buddha in the Hall of Eternal Blessing

These are three statues of Buddha in the Hall of Eternal Blessing, each of them about 2.3 metres high. They are the Longevity Buddha in the middle of the hall, with the Medicine Buddha on his left and the Wisdom Buddha on his right.

This is Longevity Buddha in the Hall of Eternal Blessing.

The painted portrait of White Dalaha is hung on the east wall of the hall.

RELIGION IN CHINA -

胸中何所有半是青松半白雲

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STUDENT
ACTIVITY

Title: Chinese Religion Today

Introduction:

In 1949 the communists made a concentrated effort to change religious beliefs in China. Mao Zetong had an especially powerful hand in this. Through one reading from a Mao and a couple from religious scholars students may get an idea about the conflict caused when presented with contrary ideas.

Objectives:

1. To further clarify for the student Chinese religious beliefs.

2. To develop a contrast between the aims of the government and those of religion in China.

Materials:

Handout #1 - Mao's Thoughts
Handout #2 - Amida Buddha
Handout #3 - The Story of Kuan Yin

Procedure:

Have student read Handout #1 (Mao's Thoughts). Discuss why government and governmental leaders dislike religion. Answers may be that people will find solace in religion not the leaders, things are better when religion takes hold in contrast to government promises, people are not creative.

Have student read handouts 2 and 3. What visions do these readings offer people of life. How might that contrast with that of the government or leaders like Mao? How does the government of China approach religion today? (this last question calls for further research)

MAO'S RELIGION

The rule that forbids women and poor to attend banquets in the ancestral has also been broken. On one occasion men of Paikwo, Hengshan, marched on our ancestral temple, sat down on the floor and ate and drank, while the grand patriarchs could only look on. At another place the poor peasants, not admitted to the banquets in the temples, swarmed in and ate and drank their fill, while the frightened local bullies, bad gentry, and gentlemen in long gowns all took to their heels....Forbidding superstition and smashing idols has become quite the vogue in Liling. In its northern districts the peasants forbade the festival processions in honor of the god of pestilence. There were many idols in the Taoist temple on Fupo hill, Lukow, but they were all piled up in a corner to make room for the district headquarters of the Kuomintang, and no peasant raised any objection. When a death occurs in a family, such practices as sacrifice to the gods, performance of Taoist or Buddhist rites, and offering of sacred lamps are becoming rare....In the Lungfeng Nunnery in the North Third district, the peasants and school teachers chopped up the wooden idols to cook meat. More than thirty idols in the Tungfu Temple in the South district were burnt by the students together with the peasants; only two small idols, generally known as "His Excellency Pao," were rescued by an old peasant who said, "Don't commit a sin!" In places where the power of the peasants is predominant, only the older peasants and the women still believe in gods, while the young and middle-aged peasants no longer do so. Since it is the young and middle-aged peasants who are in control of the peasant association, the movement to overthrow theocratic authority and eradicate superstition is going on everywhere.

Source: Thoughts of Mao
Mao Tse Tung
Horizon Book
of China
American Heritage
Publishing 1978

AMIDA BUDDHA

At that time, the Buddha told the Elder Sariputra:

Across ten billion buddha lands westward from here, there is a world called Ultimate Happiness. There is a Buddha in this land, who is called Amida. He is now teaching the Dharma.

Sariputra, why is that land called Ultimate Happiness? Since the various beings in that land have no suffering of any kind but only experience happiness in all its forms, it is called Ultimate Happiness.

Also Sariputra, in the Land of Ultimate Happiness, there are seven terraces, and seven [jewel-mounted] nets on seven rows of trees. All are [made of] four jewels [such as of gold, silver, emerald and crystal] which are everywhere. Therefore, that land is called Ultimate Happiness.

Also Sariputra, in the Land of Ultimate Happiness, there are ponds of seven jewels [of gold, silver, emerald, crystal, agate, ruby and cornelian]. They are filled with the water of eight virtues. The bottom of the ponds are strewn exclusively with golden sand. On the four sides [of the pond] there are stairs made of gold, silver, emerald and crystal. There are palaces which are adorned with gold, silver, emerald, crystal, agate, ruby, and cornelian. In the ponds there are lotus flowers as large as the wheel of a chariot. The blue colored [flowers] have blue lights, yellow colored have yellow lights, red colored have red lights and white colored have white lights. They have subtle beauty and fragrant purity.

Sariputra, in the Land of Ultimate Happiness, the splendors from [Amida's] merits are accomplished in this way.

Also Sariputra, in that Buddha land, heavenly music is produced at all times. The ground is made of gold and Mandarava [lotus] flowers rain down during the six times [of devotion] day and night. Always in the clear morning, the people in this land put various fine flowers in their baskets and offer them to the ten billion buddhas of the other directions. Then, they come back to their original land by meal time, and eat and take a walk.

Sariputra, in the Land of Ultimate Happiness, the splendors from [Amida's] merits are accomplished in this way.

Also Sariputra, in that land there is every variety of exquisitely beautiful, multi-colored birds at all times. There are white swans, peacocks, parrots, Sarikas, Kalavinkas, and Kivamjivakas. These various birds sing harmonious and graceful notes six times, day and night. This music conveys the Dharma as each element of the five virtues, five functions, and seven phases of enlightenment, plus each part of the Eight-fold Noble Path. When the people in that land listen to the sounds, they think about the Buddha, Dharma (the Buddha's teaching) and Sangha (the Buddha's disciples). Sariputra do not think that these birds were in fact those who have been reborn [as an animal] because of their wrong conduct. What is the reason? The three evil destinations [as hell-dweller, hungry ghost and animal] do not exist in that Buddha land. Sariputra, even the names of the three evil paths do not exist. How much less their reality! These various birds are manifested by Amida Buddha in his desire to have the sounds of the Dharma proclaimed and circulated.

A STORY OF KUAN YIN

In time, Tantric Buddhist sects in northern India visioned Avalokitesvara as having four arms, then 24 arms. He was visualized as having four heads, then 11 heads. Later he was given 1,000 arms with an eye in each hand. In time, the lotus became the symbol of the bodhissatva's supreme creative powers.

By the seventh century, Tantric Buddhism gave female energies to all the bodhissatvas. At this point Avalokitesvara was often portrayed as a female rather than a male.

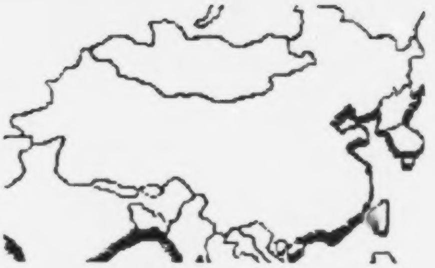
These alterations in the conceptualization and character of Avalokitesvara occurred largely before the bodhissatva even entered China in about the fifth century. The Chinese never popularized the Sanskrit name, and they have always referred to the bodhissatva as Kuan Yin. China has, unlike India and Tibet, popularly visualized Kuan Yin as a female.

Scholars debate the date at which Kuan Yin became popularly female. Some seventh-eighth century paintings depict a predominantly female Kuan Yin. But at least most agree that by the twelfth century Kuan Yin was almost exclusively depicted as a female. Other scholars debate the whole idea of how a male god strangely became almost exclusively a female goddess. Some claim that the Tantric fancy of modifying the basic bodhissatva image eventually lead to stylizations that were interpreted as being female. Others explain the transformation in terms of the female-like compassionate qualities which the bodhissatva possesses. Since the qualities are often associated more with the female sex, some artist rendering probably gradually lead to the total transformation in the mind of the general public.

In China where Taoism and its entire hierarchy of gods and goddesses existed long before Buddhism even entered China, a Kuan Yin counterpart, T'ien-heu Sheng-mu, a goddess of compassion and mercy, was worshipped. T'ien-heu is the guardian of mortals who journey upon the waters; she grants relief to those suffering and in peril; she is the protector of mothers and giver of children. Because of the similarity, and because of Taoism's highly adaptable nature, it is likely that T'ien-heu and Kuan Yin were often treated and worshipped synonymously. Further, because T'ien-heu definitely is female, the Chinese likely further cemented the transformation of Juan Yin from male to female.

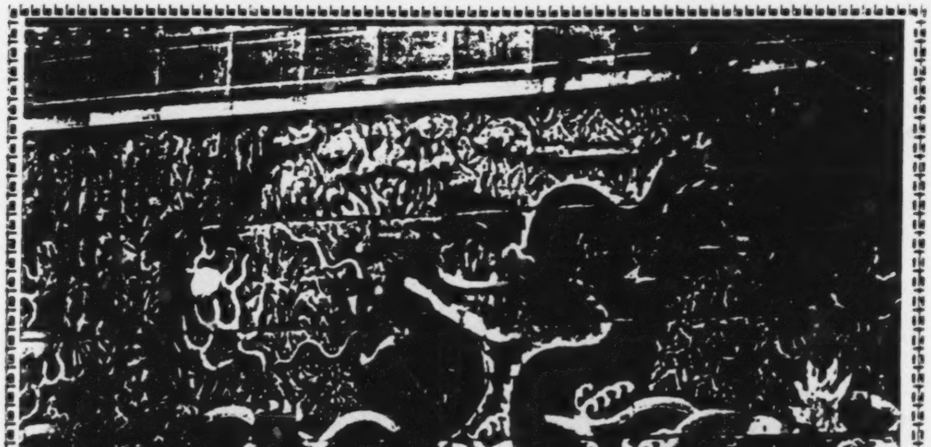
Kuan Yin has been and still is one of the most revered and worshipped deities in Chinese religion. She is a deity highly esteemed by both Taoists and Buddhists. Not only are there numerous temples dedicated to her, but nearly every traditional Chinese home will have a statue of her image to honor her.

Although Kuan Yin is a popular deity, few know of the numerous stories associated with her origin. Most merely know Kuan Yin as the goddess of mercy and compassion, the goddess with the many hands all ready to aid man in his many trials and tribulations. Still the numerous legends associated with Kuan Yin, and even the historical changes associated with the god-goddess' transformation are interesting.



CHINESE DRAGONS AND FIRE

THE TUMULTUOUS HISTORY OF CHINA



Handout #1

ANCIENT CHINESE HISTORY

Up until 1985, the human history of China was 1.7 million years old. But archaeologists in 1986 discovered some human fossils which date back to 2.5 million years ago and have proven to be the earliest human beings in the world. In comparison with them, the well known Peking Man was only 400-500 thousand years old. China entered the matriarchial clan society about 40,000 thousand years ago. This is represented by the Yangsnao culture and the Hemdu culture. About 5,000 years ago, China entered the patriarchal clan society, the representatives of it are the Longshan Culture and the Liangdu culture. At this time there appeared a system of monogamy in marriage relations and the private ownership of wealth.

The Three Dynasties

Xia, Shang, and Zhou were the first three dynasties of China, and, were considered as the beginning of Chinese civilization. there are no exact records about the Xia Dynasty. Shang was the earliest dynasty that recorded its history. Bronze objects and oracle bones inscriptions have been discovered in Anyang which was the Shang capital.

Zhou was a very famous dynasty, lasting about 800 years. In this dynasty, the productive forces increased and the manufacture of iron instruments as well as animal agriculture were used. The replacement of slaves by collective farm labor became prominent.

Chin Dynasty and Han Dynasty

Chin was the first unified dynasty in the history of China. It was during the Chin dynasty that the emperor system, the official system, and the prefecture system were established. Han, which was founded as the successor to Chin, was the first peak in the early period of Chinese history. This was reflected by more perfect national institutions, increased territorial gains, and economic growth. The main body of Chinese nationality took shape during this period.

The Period of Great prosperity in Ancient China. The Tang and Song Dynasty

Peasant uprising destroyed the dynasty of Sui and founded Tang. China during the Tang period was the strongest power in the world. It had vast territory. There were also many trades from central and western Asia or from northern Africa. Tang's capital Changan became the busiest city of its time.

After the Tang, there was a short period of split and separation. Five dynasties and Ten Kingdoms, then came the unified Song Dynasty. Song kept the flourish of the Tang to some extent, and the country developed in many respects. But there were constant wars and continuous invasions from the north. During this time the personal dependence of the peasant on the land was increasingly relaxed. All of this started a decline in ancient China.

The last years of Ancient China The Yuan, Ming and Ching Dynasties

The Mongols destroyed the Southern Song and founded Yuan which was the first dynasty established by a minority nationality. It lasted about 100 years. During that short time, however, the Yuan greatly influenced world events, especially in Central Asia and Southeastern Europe.

During the period of the ming and Ching, autocratic centralized power, especially that of the imperial court, was greatly increased. the control over ideas was more strict. At the same time contradictions between classes became sharper. peasant uprisings took place without a break. China at this time had already been left behind by the world's main trends.

STUDENT ACTIVITY

Title: Ancient China

Introduction:

The development of culture is an important concept when trying to understand a changing world. People can learn from the development of other cultures what changes their own may be going through. It is also important to the overall understanding of a society where their "roots" came from and what was important to the culture's early ancestors.

Objectives:

1. To have students be able to outline the growth of ancient China

2. To have students develop an appreciation of China's culture through its ancient past.

3. For student to develop a clear and concise picture of Chinese culture as it existed before the 20th century.

Materials:

Handout #1 - Ancient Chinese Summary
Handout Maps 1-4
Western/Chinese Comparison

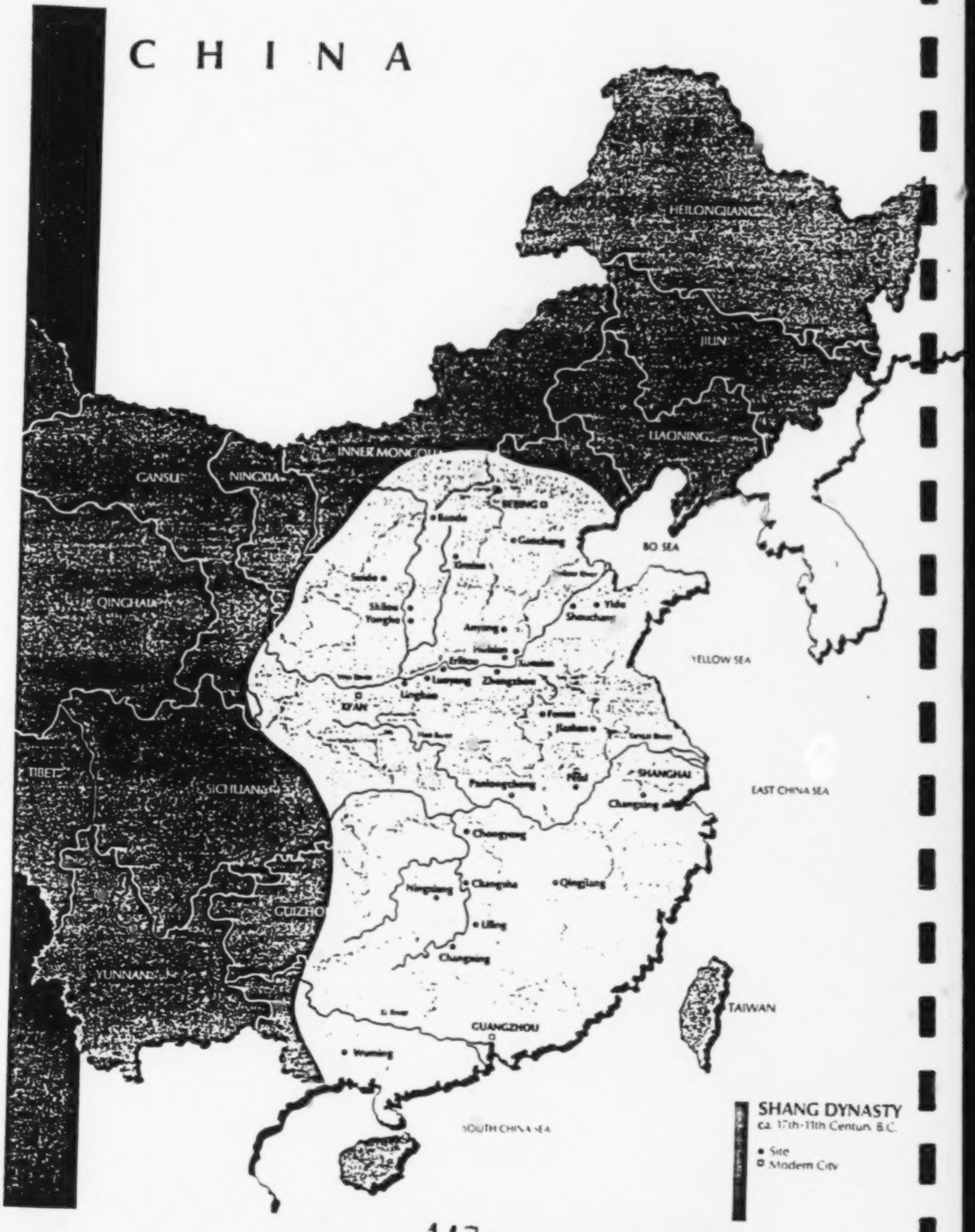
Procedure:

Have students discuss the concept of "roots". What foundations of culture took place thousand of years ago? (democracy in Greece, arts in europe, religion, government relationships with the people might be some answers)

Hand out maps and handouts on Ancient China. Have them read and study in groups. When completed have the groups draw and write a short overview of ancient China. (you may want to skip the drawing) . The overview should include government, life of the common people, military policy, and other general topics. How does this compare with the United States?

Have students discuss the importance of China to the west as a prelude to the next activity.

Handout Map #1


C H I N A
HEILONGJIANG
JILIN
LIAONING
INNER MONGOLIA
GANSU
NINGXIA
QINGHAI
TIBET
SICHUAN
GUIZHOU
YUNNAN
BEIJING
Gaocheng
Anyang
Erlitou
Luoyang
Zhengzhou
Lingbao
XI'AN
Shilou
Yidu
Panlongcheng
SHANGHAI
Changsha
Qingjiang
Ningxiang
Liling
GUANGZHOU
BO SEA
YELLOW SEA
EAST CHINA SEA
SOUTH CHINA SEA
TAIWAN
SHANG DYNASTY
ca. 17th-11th Century B.C.
• Site
◘ Modern City

© 1986 Asian Art Museum of San Francisco

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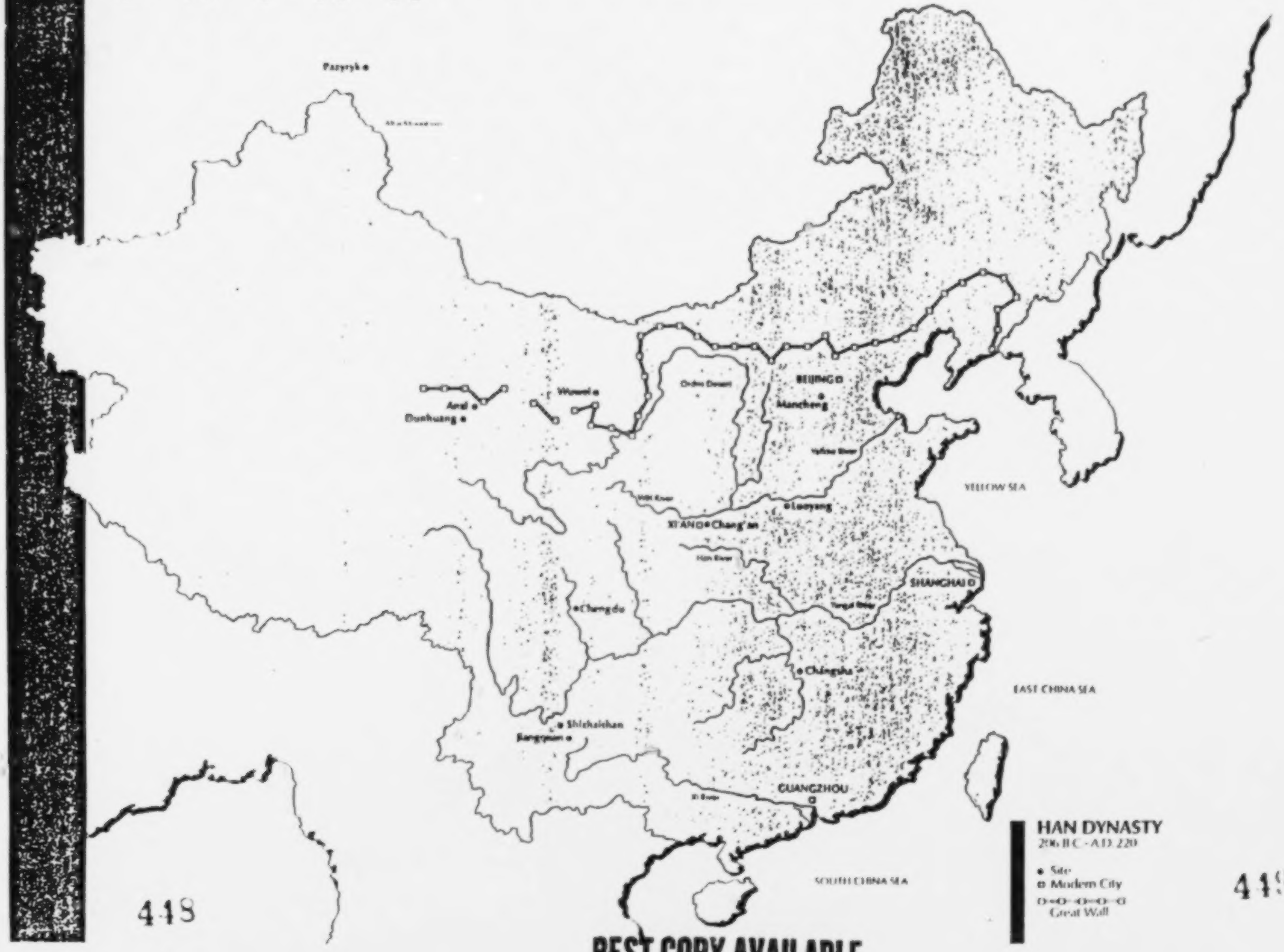
Handout Map # 2

CHINA


Pazyryk
Ordos Desert
BEIJING
Mancheng
Wuwei
Anxi
Dunhuang
Yellow River
Wei River
Luoyang
XI'AN
Chang'an
Han River
SHANGHAI
Yangzi River
Chengdu
Changsha
Shizhaishan
GUANGZHOU
Xi River
YELLOW SEA
EAST CHINA SEA
SOUTH CHINA SEA
HAN DYNASTY
206 B.C.-A.D. 220
Site
Modern City
Great Wall

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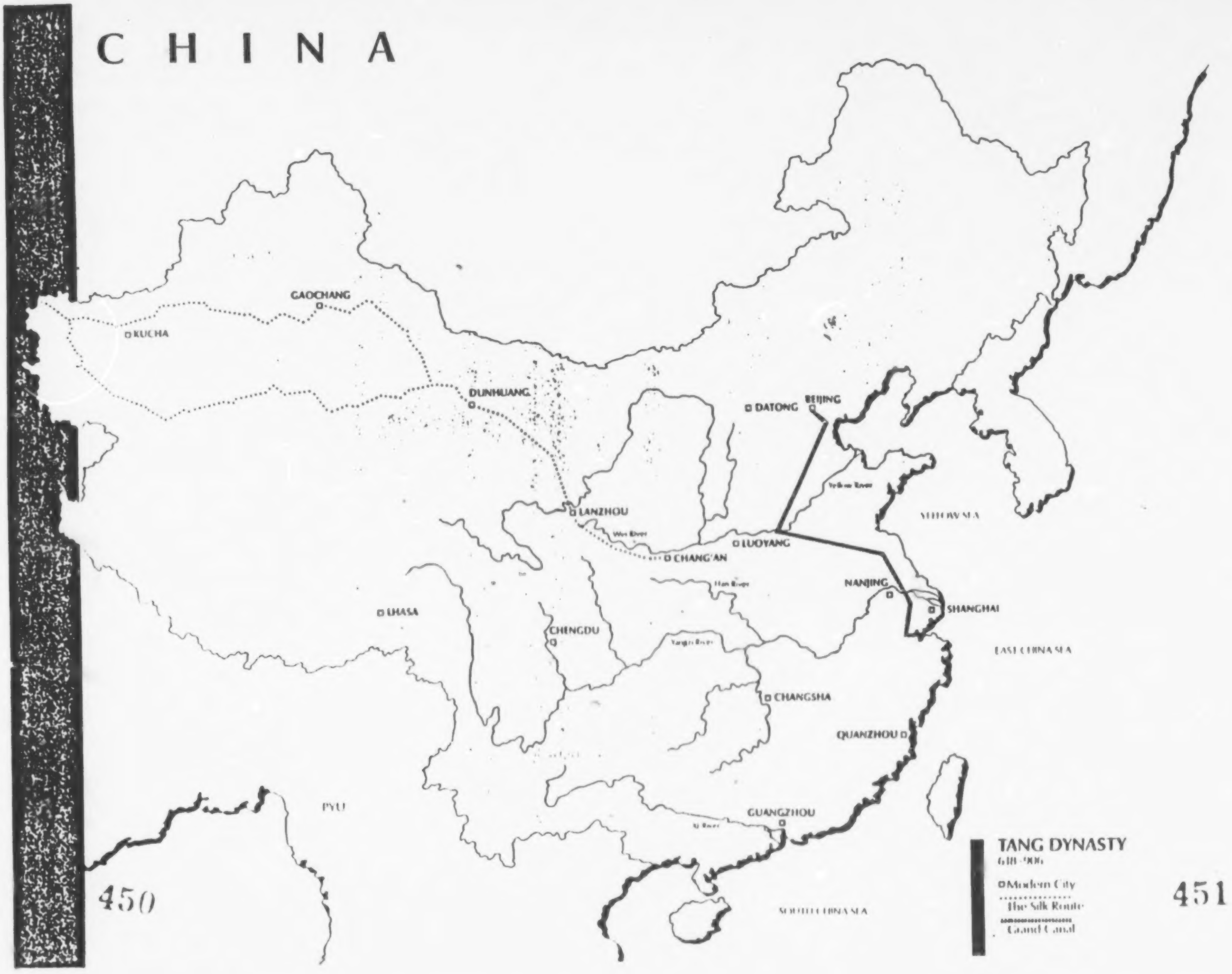
Handout Map #3


CHINA
GAOCHANG
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DUNHUANG
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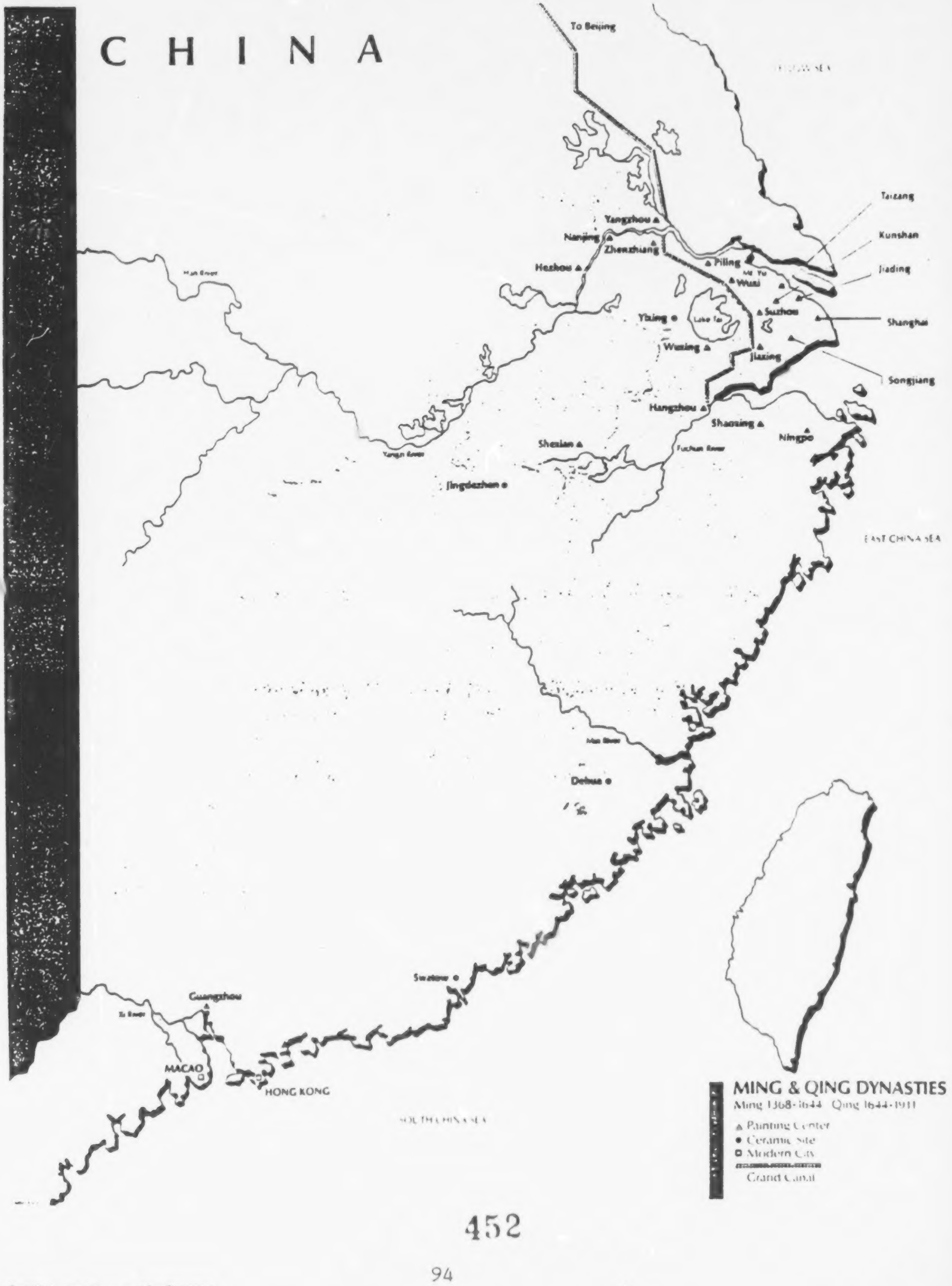
LANZHOU
Wei River
CHANG'AN
LUOYANG
Yellow River
YELLOW SEA
NANJING
Han River
SHANGHAI
LHASA
CHENGDU
Yangzi River
EAST CHINA SEA
CHANGSHA
QUANZHOU
PYU
GUANGZHOU
Xi River
SOUTH CHINA SEA
TANG DYNASTY
618–906
Modern City
The Silk Route
Grand Canal
450
451

© [illegible]

Handout Map #4


CHINA
To Beijing
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Kunshan
Jiading
Shanghai
Songjiang
Yangzhou
Nanjing
Zhenzhiang
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Lake Tai
Wuxing
Jiaxing
Hangzhou
Shaoxing
Ningpo
Shexian
Fuchun River
Jingdezhen
Han River
Yangzi River
EAST CHINA SEA
Min River
Dehua
Swatow
Guangzhou
Xi River
MACAO
HONG KONG
SOUTH CHINA SEA
MING & QING DYNASTIES
Ming 1368-1644 Qing 1644-1911
▲ Painting Center
● Ceramic Site
▣ Modern City
Grand Canal

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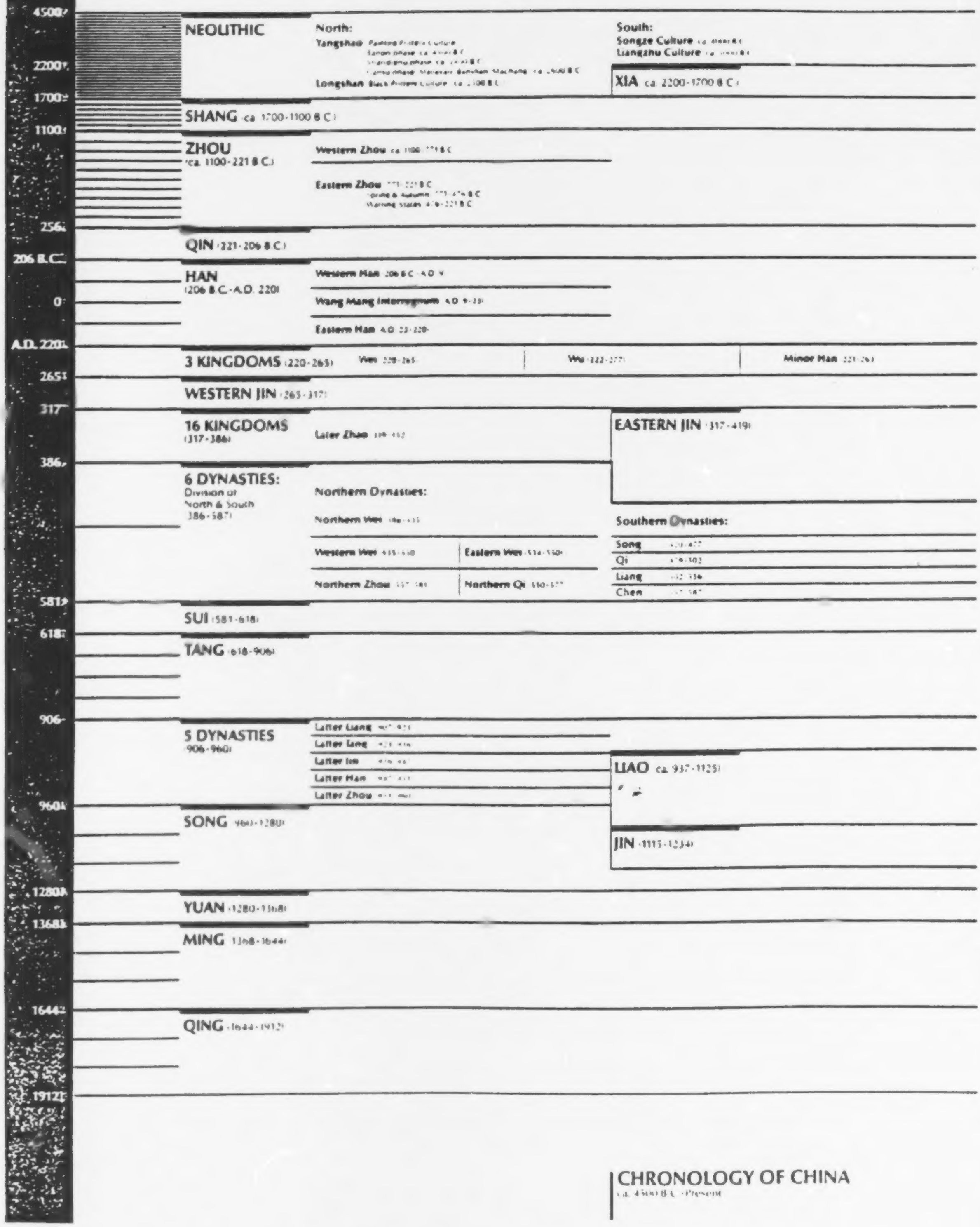
CHINA



CHRONOLOGY OF CHINA
ca. 4500 B.C.-Present

453 95

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CHINA AND THE WESTERN PROGRESS

CHINA	中国	WESTERN AND OTHER
PRIMITIVE SOCIETY (c. 600,000-4,000 BC) Lantian Man (c. 600,000 BC)	原始社会 蓝田人	Pebble-tool Culture } (c. 600,000 BC) Heidelberg Man } (c. 600,000 BC) Neanderthal Man (c. 200,000 BC) Cro-Magnon Man (c. 35,000 BC)
SLAVE SOCIETY (c. 21st century-475 BC)	奴隶社会	Great Pyramids in Egypt (c. 2500 BC)
HSIA DYNASTY (c. 21st-16th c. BC)	夏朝	
SHANG DYNASTY (c. 16th-11th c. BC)	商朝	Stonehenge (c. 2000 - 1400 BC) Trojan War (c. 1200 BC)
WESTERN CHOU (c. 11th c.-770 BC)	西周	Homer (8th c. BC)
SPRING AND AUTUMN PERIOD (c. 770-476 BC)	春秋时代	Rome founded (? 753 BC)
FEUDAL SOCIETY (475 BC-1840 AD)	封建社会	
WARRING STATES PERIOD (475-221 BC)	战国时代	Buddha (c. 560 - c. 480 BC) Plato (c. 428 - 347 BC) Aristotle (c. 384 - 322 BC) Alexander the Great (336 - 323 BC)
CHIN DYNASTY (221-207 BC) Capital at Hsienyang (near Sian)	秦朝 咸阳（西安）	Hannibal crosses the Alps (218 BC)
WESTERN HAN DYNASTY (206 BC-24 AD) Capital at Changan (Sian)	西汉 长安（西安）	Julius Caesar (? 104 - 44 BC)
EASTERN HAN DYNASTY (25-220 AD) Capital at Loyang	东汉 洛阳	Jesus Christ (? 4 BC - 30 AD)
THE THREE KINGDOMS (220-265 AD) Wei (220-265 AD) Capital at Loyang Shu (221-263 AD) Capital at Chengtu Wu (222-280 AD) Capital at Chienyeh (Nanking)	三国 魏，洛阳 蜀，成都 吴，建业（南京）	
WESTERN TSIN DYNASTY (265-316 AD) Capital at Loyang	西晋 洛阳	Partition of Roman Empire (285 AD)
EASTERN TSIN DYNASTY (317-420 AD) Capital at Chienkang (Nanking)	东晋 建康（南京）	Rome adopts Christianity (340 AD)
SOUTHERN DYNASTIES (420-589 AD) Capital at Chienkang (Nanking)	南朝（宋、齐、梁、陈）	
NORTHERN DYNASTIES (386-581 AD) *Northern Wei Dynasty* (386-534 AD) Capital at Tatung, later at Loyang *Eastern Wei Dynasty* (534-549 AD) Capital at Yeh (Anyang)	北朝 北魏，大同 洛阳 东魏，邺（安阳）	Sack of Rome (410 AD)
Western Wei Dynasty (535-556 AD) Capital at Changan (Sian) *Northern Chi Dynasty* (550-577 AD) Capital at Yeh (Anyang) *Northern Chou Dynasty* (557-581 AD) Capital at Changan (Sian)	西魏，长安 北齐，邺 北周，长安	Silkworms introduced into Europe (552 AD) Mohammed (570 - 632 AD)
SUI DYNASTY (581-618 AD) Capital at Tahsing (Sian)	隋朝，大兴	
TANG DYNASTY (618-907 AD) Capital at Changan (Sian)	唐朝，长安	Charlemagne (768 - 814 AD)
FIVE DYNASTIES (907-960 AD)	五代	
SUNG DYNASTY (960-1279 AD) *Northern Sung Dynasty* (960-1127 AD) Capital at Kaifeng *Southern Sung Dynasty* (1127-1279 AD) Capital at Linan (Hangchow)	宋朝 北宋，开封 南宋，临安[illegible]	Leif Ericsson (1000 AD) Norman Conquest of England (1066 AD) Paper first manufactured in Europe (1150 AD) Magna Carta (1215 AD)
LIAO DYNASTY (916-1125 AD) Capital at Linhuang (Barin Left Banner)	[illegible]	
KIN DYNASTY (1115-1234 AD) Capital at Huining (Acheng)	[illegible]	Genghis Khan (1206 - 1227 AD)

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TERRA-COTTA WARRIORS

The mausoleum of Qin Shihaung , the first emperor of the Chin Dynasty is located in the southern suburbs of Lintong county, Shanxia province, about 7.5 km from the county seat. The landscape, covered with green tress with Lishan hill to the south and Weishu river to the north. The necropolis has two walls, an inner wall and an outer wall. The tomb is 47 m. high.

In 1961 the state council decreed it a key historical monument under national protection. In spring of 1974 a terr-cotta army pit, which is 1.5 km east of Qin Shihaung's mausoleum was discovered. Pit Number 1 as it is called today is 230 m. from east to west and 62 m. from north to south.

The terra-cotta warriors and horses excavated from this rectangular battle formation are life size, and each warrior has different features and facial expressions. the figures carry real bronze weapons including broadswords, spears, bows, and arrows. Archaeologists estimate that there are more then 6,000 terra-cotta warriors and horses buried in the pit.

This burial provides valuable materials for studying the politics, military affairs, culture, science, and technology of the Qin period. In 1976, another pit, called Pit Number 2 was found about 20 M. northeast of Pit Number 1. The formation made by the pits probably was meant to represent the imperial garrison to guard the necropolis.

In December of 1980, two teams of painted bronze chariots and horses were unearthed from the west of the mound of Qin mausoleum. They provide important materials for studying the chariot system, mettallurgy, casting, sculpture, and the art of painting during the Qin Dynasty.

Handout #1

STUDENT ACTIVITY

Title: Terra-Cotta Warriors and Time capsules

Introduction:

The finding of any portion of the past left undisturbed has tremendous impact on all of humanity. Such findings can help explain time periods gone by and give all humans an insight into people and their culture.

Objectives:

1. To acquaint the student with ancient Chinese history through the terra-cotta warrior burial

2. To have student understand the relationship between the present and the past.

3. To have students develop theories relating to the past based on limited information.

4. To have the student define their own past through a time capsule.

Materials:

Handout #1 - Terra-Cotta Warriors

Procedure:

Have the students read the short story and accompanying picture of the terra-cotta warriors. Discuss how these findings give a view of the past. What other things do we know about that give us a view of the past?

Have students theorize about the warriors. Why were they buried, what kind of world were they created in? What was China like during this time?

Discuss one more time the way items from the past tell about what life was like at that time. Have students design a time capsule and list items to be placed in it. Why are the items chosen and what do they tell about today?

STUDENT ACTIVITY

Title: The Decline of China

Introduction:

Today most people see China as a developing nation. As history indicates, China was once the most powerful nation on earth. What problems caused the downfall of China. Again, it is known that peasant uprisings, too much imperial power, and other internal problems plagued China (see ancient China summary). Internal strife made a major impact on the future of the Chinese imperial government. Foreign intervention also played a major role. Students should understand the role of foreign powers in deciding a nation's future.

Objectives:

1. Students will be able to recognize some of the facts behind the Opium Wars, foreing intervention, and internal revolution in China.

2. Students will use maps to explain the power of foreign influence in China and why it came about.

3. To be able to apply facts about internal changes in China to overall decline and/or change.

3. To be able to apply China's decline with problems that may be going on in other place in the world today.

Materials:

Handout Maps on the Opium Wars
Handout #1 - Modern Chinese History Outline

Procedure:

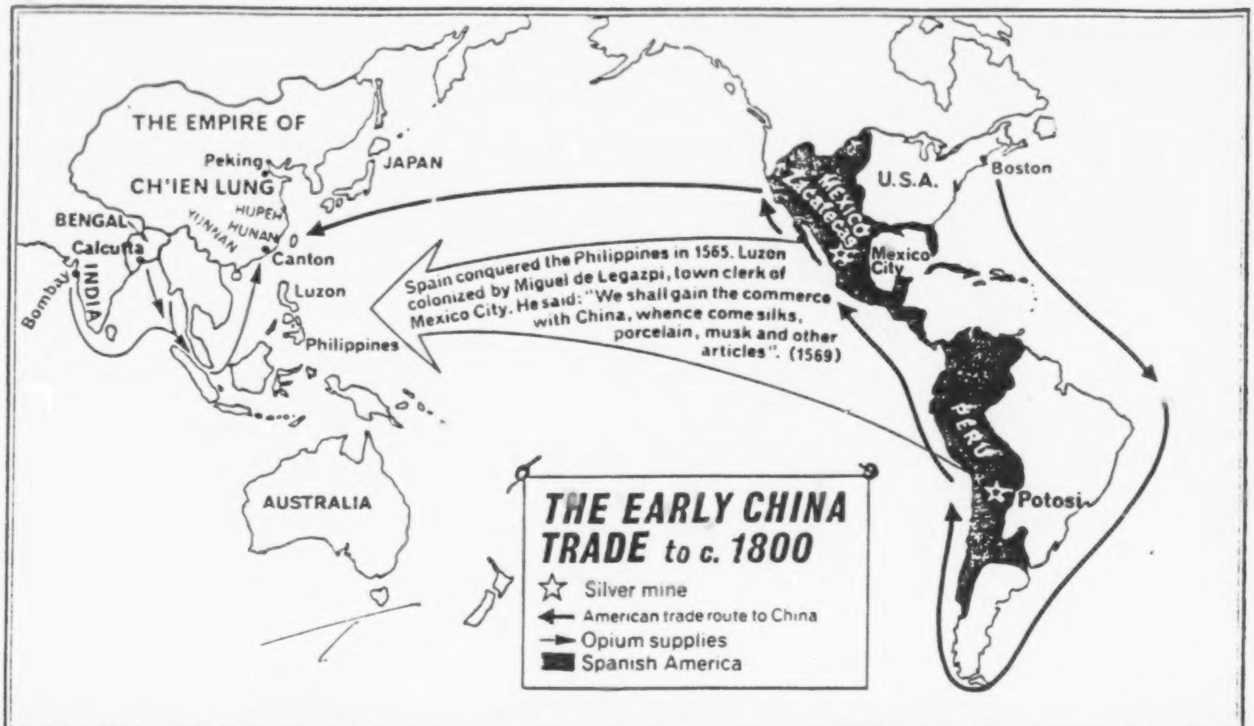
Discuss some of the ways a nation declines in power. Use the Ancient Chinese History summary to help students. List them on the board or piece of paper.

Hand out the Opium wars maps. What conclusions can be drawn from these maps and short explanations. How did foreign countries influence the decline of China?

Hand out the outline of modern Chinese history. What changes took place in China during the 20th century and why. What problems did the upheaval try to solve - what new onese were created?

Discuss the problems in China - foreign intervention, drug addiction, trade imbalance. What problems do the Chinese have today? Might the same problems apply today but in a different way?

THE OPIUM WARS I

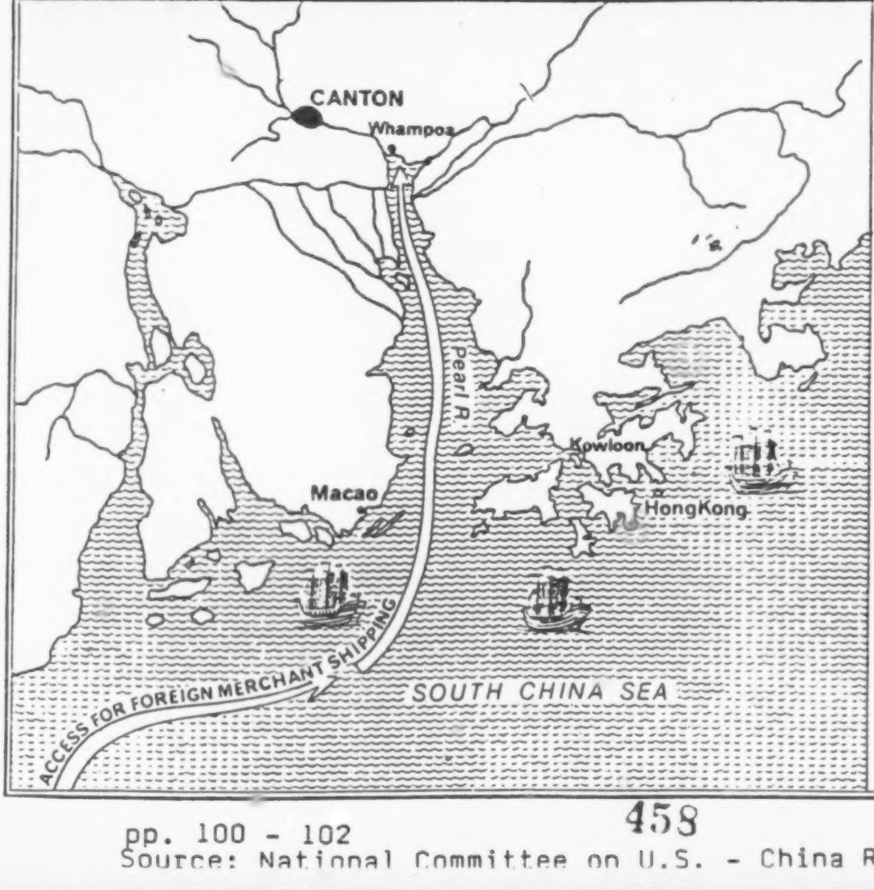

THE EMPIRE OF
CH'IEN LUNG
Peking
JAPAN
BENGAL
Calcutta
Bombay
INDIA
HUPEH
HUNAN
YUNNAN
Canton
Luzon
Philippines
AUSTRALIA
MEXICO
Zacatecas
U.S.A.
Boston
Mexico City
PERU
Potosi

Spain conquered the Philippines in 1565. Luzon colonized by Miguel de Legazpi, town clerk of Mexico City. He said: "We shall gain the commerce with China, whence come silks, porcelain, musk and other articles". (1569)

THE EARLY CHINA TRADE to c. 1800

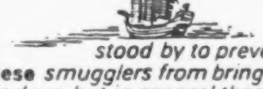
☆ Silver mine
← American trade route to China
→ Opium supplies
▨ Spanish America

The Opium Trade with China to 1839


CANTON
Whampoa
Pearl R.
Kowloon
Macao
HongKong
SOUTH CHINA SEA
ACCESS FOR FOREIGN MERCHANT SHIPPING

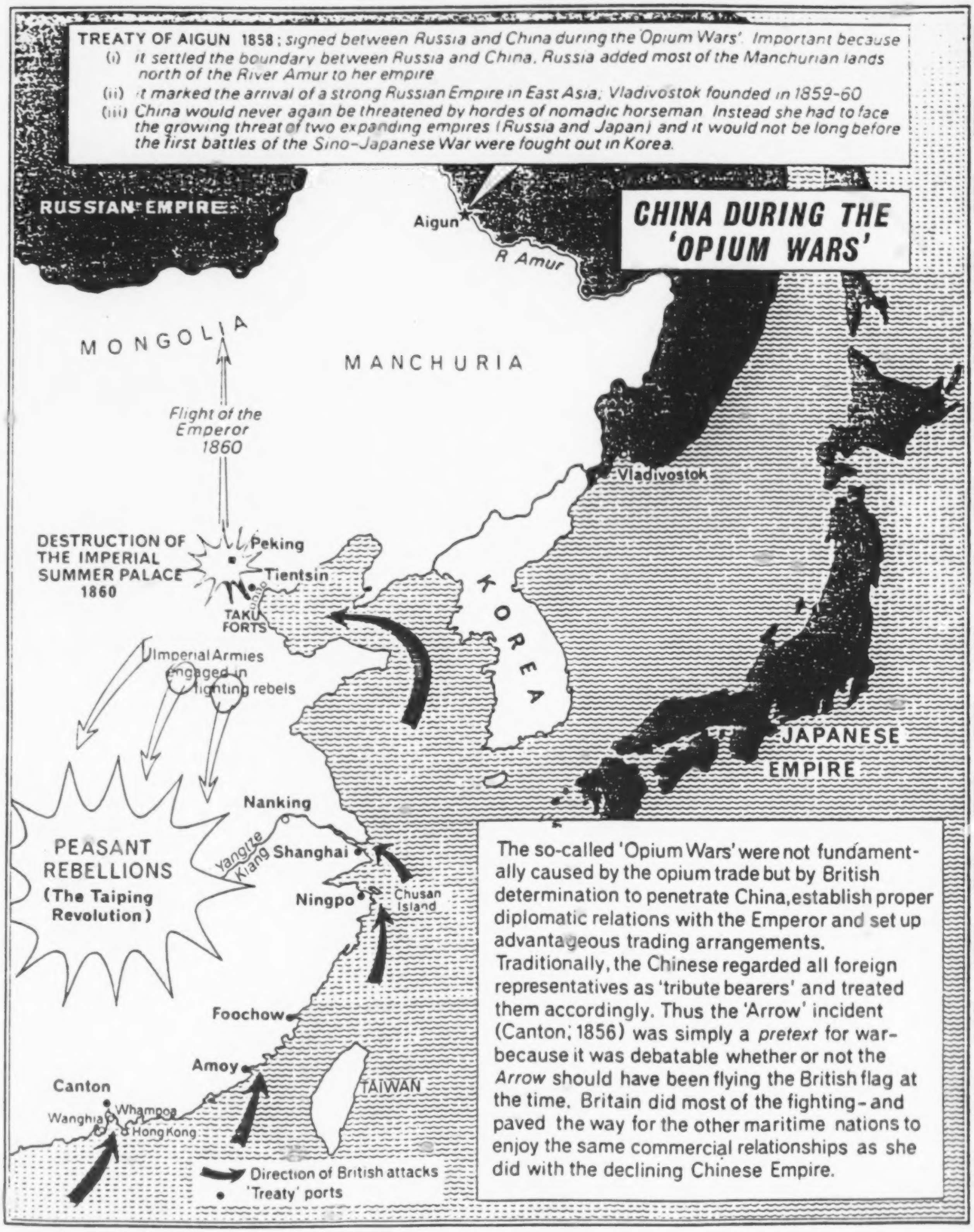
THE APPROACH TO CANTON

Firms such as Jardine & Matheson used opium clippers - the first one to sail was the **Red Rover** *in 1829 - to bring chests of opium up the Pearl River as far as Whampoa. Mandarin cruisers stood by to prevent* **Chinese** *smugglers from bringing in the drug, but in general these armed vessels did not interfere with the foreign merchants. The opium clippers then transferred their illicit cargo - usually at night - to fast Chinese galleys rowed by about forty tough desperadoes. These vessels brought the opium ashore. In 1837 when a mere 230 foreigners were living in the* **Canton hongs**, *40,000 chests of opium were delivered to China and the quantity imported was increasing every year.*



pp. 100 - 102
Source: National Committee on U.S. - China Relations Seminar 1991

THE OPIUM WARS II



TREATY OF AIGUN 1858; *signed between Russia and China during the 'Opium Wars'. Important because*

(i) *it settled the boundary between Russia and China. Russia added most of the Manchurian lands north of the River Amur to her empire*

(ii) *it marked the arrival of a strong Russian Empire in East Asia; Vladivostok founded in 1859-60*

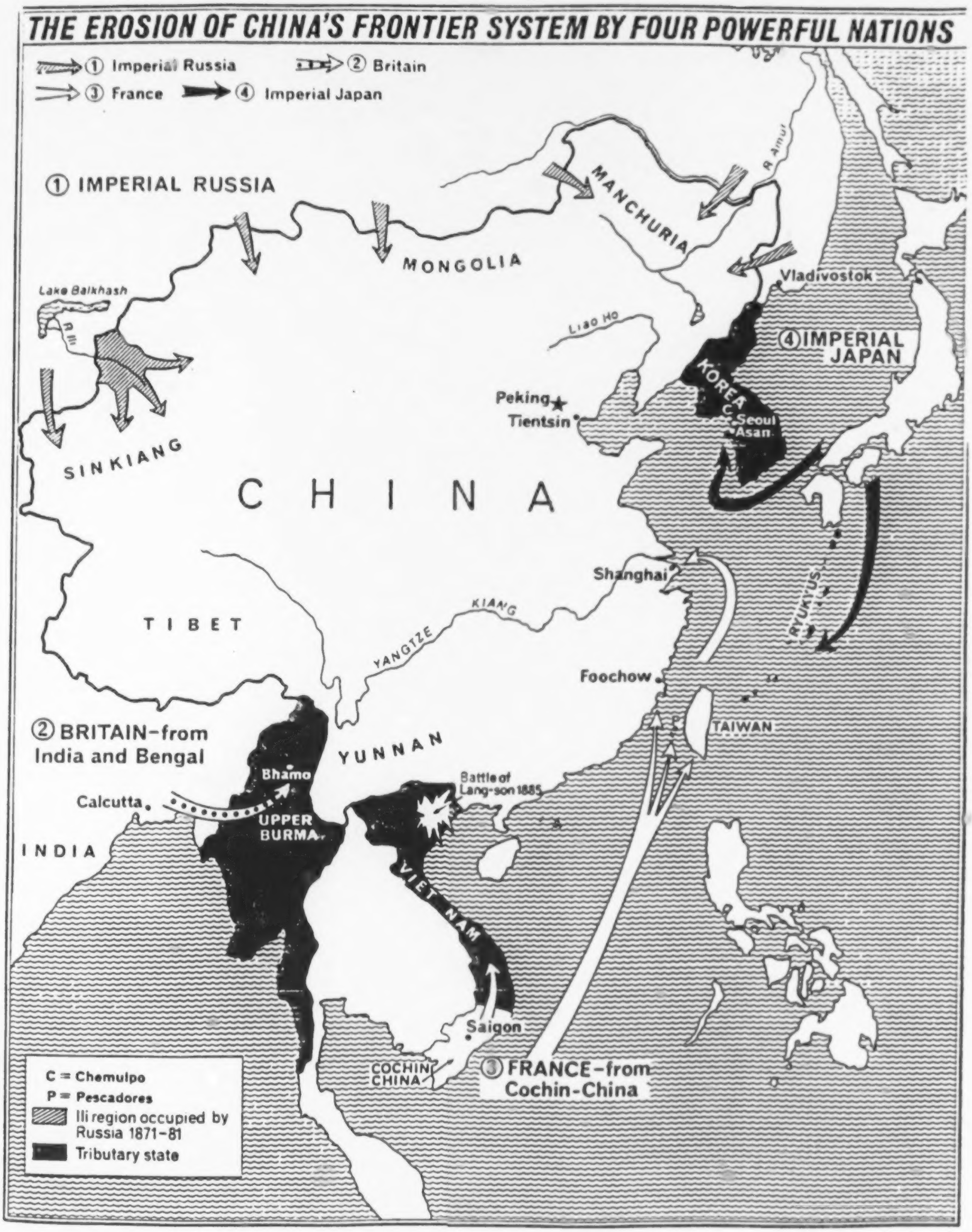
(iii) *China would never again be threatened by hordes of nomadic horseman. Instead she had to face the growing threat of two expanding empires (Russia and Japan) and it would not be long before the first battles of the Sino-Japanese War were fought out in Korea.*

CHINA DURING THE 'OPIUM WARS'

RUSSIAN EMPIRE
Aigun
R Amur
MONGOLIA
MANCHURIA
Flight of the Emperor 1860
DESTRUCTION OF THE IMPERIAL SUMMER PALACE 1860
Peking
Tientsin
TAKU FORTS
Vladivostok
KOREA
Imperial Armies engaged in fighting rebels
JAPANESE EMPIRE
PEASANT REBELLIONS (The Taiping Revolution)
Nanking
Yangtze Kiang
Shanghai
Ningpo
Chusan Island
Foochow
Amoy
TAIWAN
Canton
Whampoa
Wanghia
Hong Kong
Direction of British attacks
'Treaty' ports

The so-called 'Opium Wars' were not fundamentally caused by the opium trade but by British determination to penetrate China, establish proper diplomatic relations with the Emperor and set up advantageous trading arrangements. Traditionally, the Chinese regarded all foreign representatives as 'tribute bearers' and treated them accordingly. Thus the 'Arrow' incident (Canton; 1856) was simply a *pretext* for war-because it was debatable whether or not the *Arrow* should have been flying the British flag at the time. Britain did most of the fighting-and paved the way for the other maritime nations to enjoy the same commercial relationships as she did with the declining Chinese Empire.

FOREIGN "INVASION OF CHINA"



THE EROSION OF CHINA'S FRONTIER SYSTEM BY FOUR POWERFUL NATIONS

① Imperial Russia
② Britain
③ France
④ Imperial Japan
① IMPERIAL RUSSIA
MANCHURIA
R. Amur
MONGOLIA
Vladivostok
Lake Balkhash
R. Ili
Liao Ho
④ IMPERIAL JAPAN
KOREA
C
Seoul
Asan
Peking
Tientsin
SINKIANG
CHINA
Shanghai
RYUKYUS
KIANG
YANGTZE
TIBET
Foochow
P
TAIWAN
② BRITAIN–from India and Bengal
YUNNAN
Bhamo
Battle of Lang-son 1885
Calcutta
UPPER BURMA
INDIA
VIET NAM
Saigon
COCHIN CHINA
③ FRANCE–from Cochin-China
C = Chemulpo
P = Pescadores
Ili region occupied by Russia 1871–81
Tributary state

MODERN CHINESE HISTORY TO 1986

[illegible]

1900	Growing resentment against foreign domination in China erupts in the "Boxer Rebellion."
1905	Sun Yat-sen and others form the Tung Meng Hui (Alliance Society), forerunner of the Kuomintang (KMT) (Nationalist Party) and dedicated to the overthrow of the Qing (Manchu) dynasty and the end of imperial rule
1911	Qing dynasty overthrown in revolution inspired by Sun Yat-sen
1919	Chinese students protest Treaty of Versailles granting former German territorial concessions in China to the Japanese. These protests culminating on May 4th marked the beginning of student involvement in politics known as the "May 4th Movement."
1921	Chinese Communist Party formed. Mao Zedong one of the founders
1923	Collaboration between Communist Party and KMT begins in an effort to unify the country, now largely controlled by warlords
1925	Sun Yat-sen dies. factionalization of KMT
1926	General Chiang Kai-shek launches "Northern Expedition" from Guangzhou with aid of Communist Party political advisors
1927	Kuomintang-Communist collaboration disintegrates as Chiang Kai-shek moves against the Communists in Nanjing
1928	Chiang Kai-shek assumes leadership of KMT and the Chinese Government and establishes capital in Nanjing. China is nominally united (although Japan and Russia still hold territory in Manchuria) and the government gets international recognition
1928-34	Mao Zedong establishes guerrilla base in southeast China (Jiangxi Province) and begins to formulate a strategy for revolution based on peasant support
1931	Japanese invade and occupy Manchuria, setting up the puppet government of Manchukuo under the last Manchu "boy emperor."
1934	Red Army begins the Long March from Jiangxi base to northwest China (Yan'an) to escape encirclement by KMT
1936	Xi'an Incident. Chiang is captured by a young warlord eager to fight Japan. He agrees upon his release to form a second united front with the Communists to resist the Japanese
1937	Sino-Japanese war begins with Japanese attack on Marco Polo Bridge outside Beijing
1945	Sino-Japanese war ends. Open civil war resumes
1949	Nationalist forces are defeated and the People's Republic of China is established. Chiang Kai-shek flees to Taiwan and sets up a provisional capital
1950	Signing of Sino-Soviet friendship treaty. China enters Korean war
1952	Basic land reform concluded, ending landlord system
1953	Inauguration of First Five-Year Plan, which relied on the Soviet model. Korean armistice concluded
1955	Rapid increase in agricultural collectivization
1956-57	Hundred Flowers Campaign (see Glossary)
1958	Great Leap Forward (see Glossary)
1960	Soviet technicians abruptly withdraw from China. Sino-Soviet difficulties now become an open break
1962	Sino-Indian border war
1964	First Chinese nuclear detonation
1966-76	Great Proletarian Cultural Revolution (see Glossary)
1971	People's Republic of China voted in as a member of the United Nations
1972	President Nixon visits China, signs Shanghai Communique pledging "normalization" of U.S.-China relations
	Campaign launched to criticize Confucius and Lin Biao
1973	CCP Tenth Party Congress: emergence of new Party leaders closely allied with Mao's wife, Jiang Qing
1974	Deng Xiaoping is rehabilitated and becomes acting leader of the government. Zhou Enlai hospitalized for cancer treatment
1975	Fourth National People's Congress ratifies new constitution
1976	Premier Zhou Enlai dies (January). Ultimately massive pro-Zhou demonstrations that are suppressed by force (April)
	Deng Xiaoping blamed for demonstrations and dismiss[illegible] from all posts. Hua Guofeng appointed Vice Chairman [illegible] the CCP and Premier
	Major earthquake in Tangshan, northeast China (July)
	Chairman Mao dies (September)
	Hua Guofeng succeeds Mao as Chairman of the C[illegible] (October). Jiang Qing, Mao's widow, and three clos[illegible] associates (collectively known as the "Gang of Four"), all members of the extremist faction of the Politburo, are arrested and purged (October)
1977	Deng Xiaoping restored to offices from which he h[illegible] twice been purged. Other previously disgraced politic[illegible] figures begin to reemerge; some reassume positions of power
1978	Fifth National People's Congress ratifies new consti[illegible] tution
	Wall posters begin to appear in major cities demandi[illegible] human rights and calling for some aspects of western-style democracy
	PRC and U.S. announce establishment of full diplomat[illegible] relations effective January 1, 1979
1979	Vice Premier Deng Xiaoping visits U.S. to mark normali[illegible] zation of relations
	Second session of the Fifth National People's Congre[illegible] begins to codify China's legal system, promulgates la[illegible] concerning joint ventures with foreign businesses, a[illegible] moves to abolish revolutionary committees as governi[illegible] agencies
	Sino-Vietnamese border war
	Posters banned on Beijing's famous "Democracy Wall" a[illegible] restricted to Yuetan Park, located in a remote secti[illegible] of the city
1980	Liu Shaoqi, former head of state and chief victim of
	CCP General Secretary Hu Yaobang and Premier Zhao Ziya[illegible] make several trips abroad
1984	The Third Plenary Session of the Twelfth Centra[illegible] Committee of the Communist Party adopts the "Decision of the Central Committee of the Communist Party of China on Reform of the Economic Structure." Urban enterprise[illegible] with the exception of major industries such as steel[illegible] power, etc., are to be given greater freedom to pl[illegible] production and assume responsibility for profit a[illegible] loss; limitations are put on mandatory central planning; prices of some commodities are allowed to "float" on the basis of market demand; aspects of the responsibility system extended to the urban economy
	Leadership moves to end "Spiritual Pollution" campaig[illegible]
	CCP General Secretary Hu Yaobang visits several foreign countries, including Japan and Australia
	Under Deng Xiaoping's prodding, several senior Part[illegible] government, and military leaders retire
1985	Chinese and Soviets make several small but significa[illegible] moves to ease strained relations despite major persisting differences
	Increasing numbers of PRC leaders travel abroad throug[illegible] out the year, including President Li Xiannian, Genera[illegible] Secretary Hu Yaobang, Premier Zhao Ziyang, Vice Premi[illegible] Li Peng, and a number of ministers
	Beginning early in the year and peaking in September, major shifts in senior Party, government, and militar[illegible] posts are pressed by Deng Xiaoping. Large numbers [illegible] older officials resign from Central Committee, Politbur[illegible] and central, provincial, and municipal government posit[illegible] ions and are replaced by younger cadres, many of them college graduates and known supporters of Deng's economic and social reforms
1986	Sino-Soviet relations show marked improvement with eco[illegible] nomic and political steps by both sides. Gorbache[illegible] makes major speech in Vladivostok offering concession[illegible] in effort to restore normal relationship. At the same time, China makes significant gesture to U.S. by permitting naval visit to Qingdao
	Defection of CAAC airplane to South Korea results [illegible] semi-official contacts, with CAAC director flying [illegible] Seoul

Source : National Committee on U.S. - China Relations

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Extra Handout

Xia Dynasty			21 Cent. B.C.-16 Cent. B.C.
Shang Dynasty			16 Cent. B.C.-11 Cent. B.C.
Zhou Dynasty	Western Zhou Dynasty		11 Cent. B.C.-771 B.C.
	Eastern Zhou Dynasty		770 B.C.--256 B.C.
	Spring and Autumn Period		770 B.C.--476 B.C.
	Warring States		475 B.C.--221 B.C.
Qin Dynasty			221 B.C.--207 B.C.
Han Dynasty	Western Han		206 B.C.--24 A.D.
	Eastern Han		25 A.D.--220
Three Kingdoms	Wei		220--265
	Shu Han		221--263
	Wu		222-280
Western Jin Dynasty			265--316
Eastern Jin Dynasty			317--420
Southern and Northern Dynasties	Southern Dynasties	Song	420--479
		Qi	479--502
		Liang	502--557
		Chen	557--589
	Northern Dynasties	Northern Wei	386--534
		Eastern Wei	534--550
		Northern Qi	550--577
		Western Wei	535--556
		Northern Zhou	557--581
Sui Dynasty			581--618
Tang Dynasty			618--907
Five Dynasties	Later Liang		907--923
	Later Tang		923--936
	Later Jin		936--946
	Later Han		947--950
	Later Zhou		951--960
Song Dynasty	Northern Song Dynasty		960--1127
	Southern Song Dynasty		1127--1279
Liao Dynasty			916--1125
Jin Dynasty			1115--1234
Yuan Dynasty			1271--1368
Ming Dynasty			1368--1644
Qing Dynasty			1644--1911
Republic of China			1912--1949
Pepole's Republic of China			1949—

CHINESE DYNASTY HISTORY WITH THE WEST

QIN DYNASTY (221-207 B.C.) Emperor Qin Shi Huangdi Standardization of weights and measures Large irrigation projects Great Wall begun	
HAN DYNASTY (221-207 B.C.) Conquest of Korea Alchemy Invention of the Compass Paper Introduction to Buddhism Civil service examinations Five Classics	Roman aqueducts (C. 145 B.C.) Julius Caeser (C. 106-44 B.C.) Glass blowing (C. 55 B.C.) Jesus Christ (24 B.C.-A.D. 30) Second destruction of the Temple of Jerusalem (A.D. 70) Destruction of Pompeii (A.D.79)
THREE KINGDOMS PERIOD (A.D. 220-265) Decline of Confucianism Rise Taoism and Buddhism	
JIN DYNASTY (265-420) Barbarian invasions from the North	Partition of Roman Empire (285) Visigoths sack Rome (400)
SOUTHERN AND NORTHERN DYNASTIES (386-581) Unstable period, numerous kingdoms	Barbarians overrun west (C.440) Justinians code of law (534) Silkworms brought to west (552) Mohammed (570-632)
SUI DYNASTY (590-618) Construction of the Grand Canal Block printing	Byzantine, Persian, and Arab civilizations peak (C.600)
TANG DYNASTY (618-907) Conquest of central Asia and Korea Cultural flowering: dance, music,3-colored pottery; poets Li Bo and Du Fu Gunpowder	Arab invasions of Egypt, Spain, and Indus Valley (636-711) Spread of Buddhism to Nepal and Tibet (700-800) Charlemagne (768-814)
FIVE DYNASTIES (907-960) Warlordism Footbinding Printing of Confucian classics	
SONG DYNASTY (960-1279) Painting, pottery advance Paper Currency Movable type Neo-Confucianism	Leif Erikson (1000) Normans conquer England (1066) Crusades (1095-1270) Paper manufactured in Europe (C.1150) Magna Carta (1215) Thomas Aquinas (1225-1274) Papacy moves to Avignon (1308) Gunpowder introduced to Europe (1313) Dante (1265-1321) Hundred Years War (1337) Outbreak of the Black Death (1347)
YUAN (MONGOL) DYNASTY (1271-1368) Genghis and Kublai Khan Marco Polo Extensive road construction Flowering of classical opera and drama Blue-and-white porcelain	
MING DYNASTY (1386-1644) Commercial expansion Jesuit Missionaries Finest porcelain	Printing in Europe (1400) Leonardo da Vinci (1452-1519) Columbus discovers America (1492) Vasco DaGama finds Cape of Good Hope-route to India (1498) British defeat Spanish Armada (1588)
QING (MANCHU) DYNASTY (1644-1911)	Isaac Newton (1642-1727) American Revolution (1776-1781) Napoleonic Wars (1804-1814)
Opium War (1840) Taiping Rebellion (1850-1864) Introduction of industry and railroads Impact of Western culture, christianity	Marx and Engels, Communist Manifesto (1848) Invention of the Telephone (1878)

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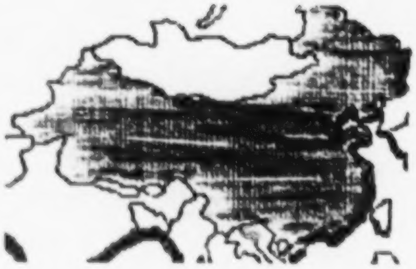
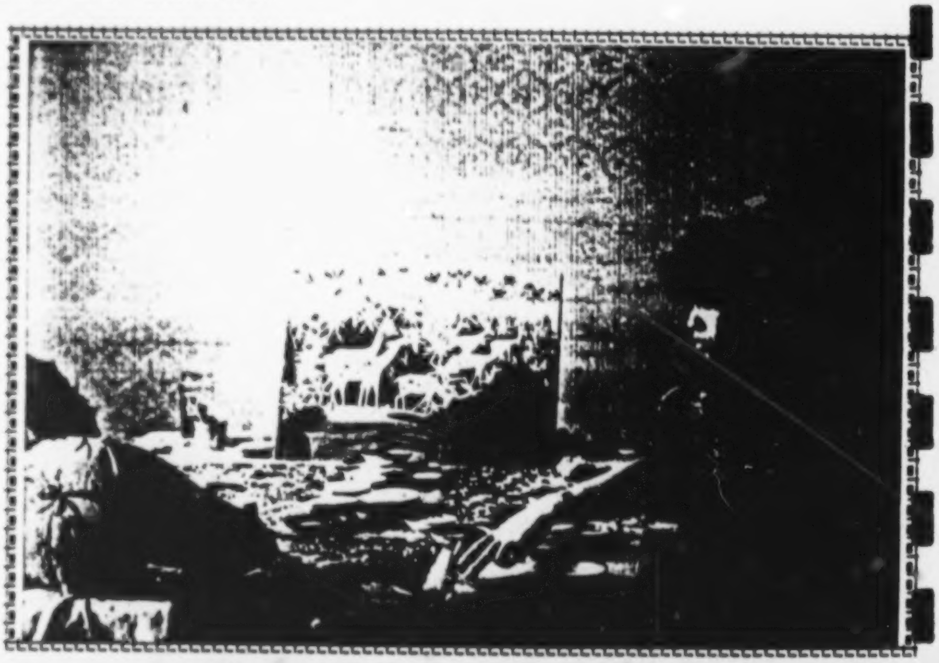


ENCHANTED CHINA

THE ARTS AND MUSIC OF CHINA



463

THE FINE ARTS IN CHINA - AN OUTLINE

The arts in China have existed as long as the culture itself. The growth of the arts was of concern to the emperors and the common people. While there has been a shift in the subjects and themes of art, all forms of Chinese arts flourish in China today. Listed below are just some of the styles of art that exist in China.

Poetry

For thousands of years the Chinese have been imbued with poetry. The earliest Chinese poems are found in the Confucian classics. The poems were sung to the accompaniment of musical instruments and concerned the ways of nature and man.

Historical Writings

The writings of scholars depicting the history of China started during the 6th and 7th century. Many of the works were compiled through the libraries of emperors and official residences. Because the Chinese were so proficient as these writings a continuous and uniform history of China from the han through the Ming exists

Novels and Short Stories

Novels and short stories were popularized during the Six Dynasties period. They used material drawn from history and were largely tales from written records and oral stories. The Buddhist and Taoist religions played a major role in the development of literature. tales of mystery and intrigue with the supernatural were part of the early writings. Occasionally the writings of early novelists hid social commentary among the tales of supernatural beings.

Writers in China have suffered through many changes ion government tolerance. Writers have at times been allowed to write creatively, some with foreign influences. Crackdowns during the Maoist regime made writing extremely,ldifficult. The uprising in Beijing during 1989 stifled a reflowering of Chinese writing.

Drama

Chinese dram has a long history. The earliest known theater was during the Song Dynasty although there seems to be indications of organized theater groups long before that. The courts of Han put together clowns, acrobats, musicians, and singers. Early on, during the time of the Yuan and Mongol periods, puppetry thrived with themes of historical events and social customs.

Peking Opera featured elaborate costumes and stylized gestures. The themes were inclusive of color and pageantry that related to nature.

Music

Music has always meant more to the Chinese than listening or relaxation. They believe that music has a philosophical relevance to life and it is an essential part of the human spirit. It helps retain the harmonious relationship between man, nature, and spirit.

Instruments in Chinese music relate to percussion, wind, and string with variations of all of these in each musical piece. The nature of traditional Chinese music relates to the heaven and earth. Chinese music is designed to blend sound that often strike contrast rather then harmony. yet each sound has its own distinct contribution to the overall piece.

Other Chinese arts include sculpture, architecture, and Folk Art. each of these have distinctive styles to them and have contributed to the richness of Chinese life.

STUDENT ACTIVITY

Title: Introduction to Chinese Arts

Introduction:

The arts of any nation is often used as a measuring stick on how great the civilization is and has been. Chinese art is rich with special music, art, poetry, literature, and sculpture. For just a short exploration and small understanding the students should be exposed to some aspects of the Chinese arts.

Objectives:

1. The students will observe the practice of Chinese arts through photographs and pictures.

2. The student s will arrive as some conclusions based on those observations. The conclusions will be through a list of the types and construction of the arts in China.

3. To help students appreciate the richness and diversity of the arts in China.

Materials:

Handout #1 - Arts in China (Photographs)
Handout #2 - Arts in China (Drawings)
Handout #3 - The Arts Outline

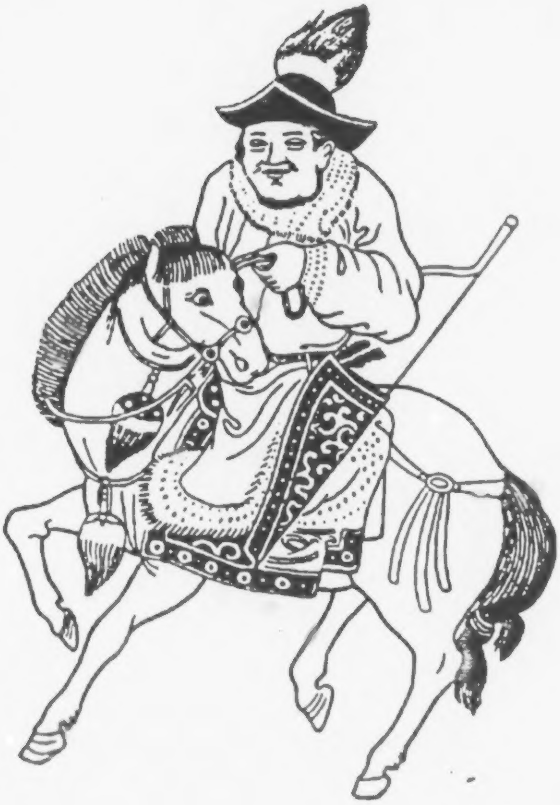
Procedure:

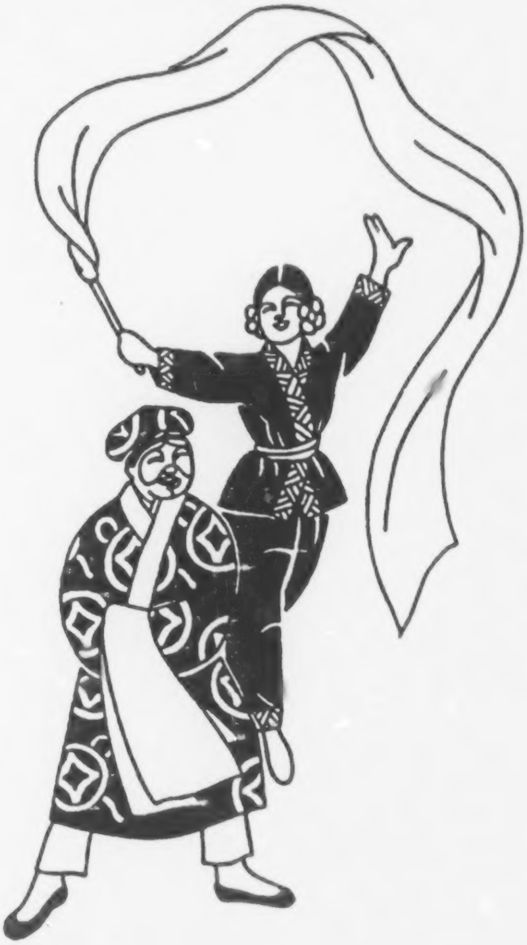
Have students discuss the nature of art. what makes an art unique to a culture or nation? How does art influence the way we think or act? How has art changed?

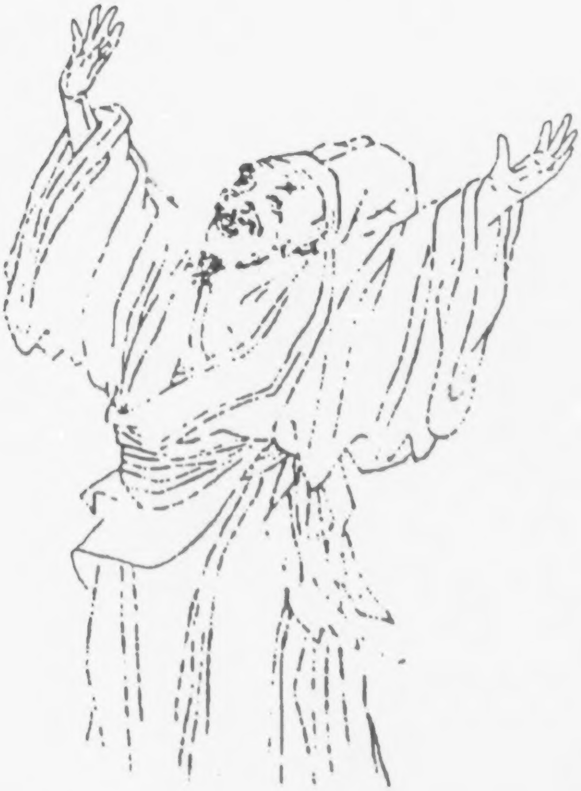
Students should then read the outline on Chinese art. Have them also look at the drawings and photographs (including the unit cover) of Chinese artists and art. What is unique about the art? In what ways does it depict the society? (delicacy, nature, harmony with nature) List some of the ways Chinese art may be unique.

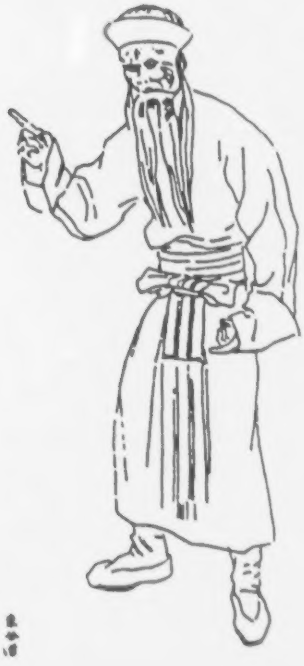
Have students research one of the arts in China further and report back.

FINE ARTS IN CHINA









Handout #2

THE ARTS IN CHINA

Handout # 2 - Arts in China

STUDENT ACTIVITY

Title: Be a Part of Chinese Arts

Introduction:
The arts are an important part of the Chinese way of life. Many arts in China have become world renown. The puppet shows, painting, and paper cutting are just a few of them. It is important for the student to understand the role of arts and participate in them

Objectives:

1. For the student to understand and be able to outline the background of the Chinese arts of Paper Cutting, Painting, and Puppetry.

2. For the students to participate in one of the arts by drawing/painting, producing a paper cut, or holding a puppet show.

3. For students to appreciate the complex makeup of the arts in China.

Materials:

Handout #1 Painting in China
Handout #2 Puppetry in China
Handout #3 Paper Cuts in China
Handouts 3A - 3B Paper Cuts
Paper/paint/coloring pencils

Procedure:

Have the students read about the art of Paper cutting, puppetry, and Painting (Handouts 1,2,3).

After the students have read the material have them group themselves according to what art they wish to participate in.
Have the group in painting paint a Chinese scene using the techniques described. It could also be a colored pencil drawing
The group with the puppets should make their puppets flat on paper. They should be colored. Have them present a puppet show using a high table with black cloth and the puppets mounted on sticks.
The group with paper cuts should choose one of the paper cuts to work with. They should explain some of the differences between the modern and ancient style.

CHINESE PUPPETRY

Handout #2 - Puppetry

Perhaps the magical movement created a mysterious awe akin to religious wonder; perhaps the playful movement captured a childlike sense of spontaneous creative play. The exact reason for man's fascination with puppet remains unanswered -- and yet as little understood as it is, puppetry is uniquely a universal art form. All civilizations, be they extremely primative or highly sophisticated, have evicenced some form of puppet play.

The Chinese puppet theatre enjoys a particularly colorful and unusual heritage. Unlike many Euvopean puppet theatres which evolved around the adventures of a particular puppet figure (eg., Punch in England, Karagoz in Turkey), the Chinese puppet theatre has never seen the emergence of a single major puppet character. Most puppet theatres have developed as pure folk arts, but in China the puppet has been unusually linked to both politics and religion.

THE SHADOW PUPPET China is acknowledged by most as the originator of the shadow puppet. Ssu-ma Ch'ien, the famed Chinese historian, describes a probable source of the shadow puppet's birth in his Historical Annals (121 B.C.). Emperor Wu Ti of the Han dynasty was overwhelmingly depressed by the death of one of his favorite concubines. It is said that his grief was so great that affairs of state were sorely set aside. Obsessed with a desire to see his lost love, he summoned the court's fang-hsiang-shih (方相氏) a type of Taoist priest who specialized in exorcisms, geomancy, and dealings with the departed. It is probably this fang-hsiang-shih who presented the first shadow puppet play in China.

He magically and mysteriously presented the image of the lost concubine on a fine transparent screen. It is not known whether the first shadow puppet was made of the now traditional animal's hide, but more likely than not, paper was the materials for the first puppet. Very finely designed paper images of servants, clothing, carriages, etc. have been (and still are) created as part of the sacrificial offering made by Taoists to departed ancestors. It is, therefore, quite likely that a clever fang-hsiang-shih merely took this religious art form and creatively modified a female image such that it had cleverly jointed moveable parts. He then artistically projected his creation from behind a fine, nearly transparent rice paper screen set atop a temple altar.

To both facilitate the dramatic production and make the experience a truly religious one, the fang-hsiang-shih incorporated elements which have definite Taoist significance. First, Taoist believe that light repulses evil and keeps menacing spirits away. Candlelight, a common and necessary feature in Taoist temples, was most likely used as a light source for the projection of the shadow puppet. Second, Taoist believe that all those who depart from this world must necessarily dwell for a period of time in the shadowy underworld. A recently deceased concubine's spirit would, therefore, most appropriately appear as a shadow from this underworld. Third, Taoist believe in elaborate funeral dressing and preservation techniques; it is believed that a spirit, if it should appear, will appear as it was dressed at the time of burial. Because so very little has changed in the Chinese shadow puppet theatre through the centuries, one might guess that the original concubine puppet was as elaborately cut and painted as those puppets which exist today. The fang-hsiang-shih's concubine figure perhaps was designed to duplicate her burial dress. Fourth, the central rod on which the main portion of the puppet is suspended is referred to as the "rod of life." This term hints at a spiritual nature to the art.

From the time of its origin, the puppet theatre has been used in religious and spiritual activities. Some fire-side Taoist and medians have used shadow puppets as part of divination ceremonies, seances, and the like. As in the original performance, the shadow puppets are used to depict the souls of the departed.

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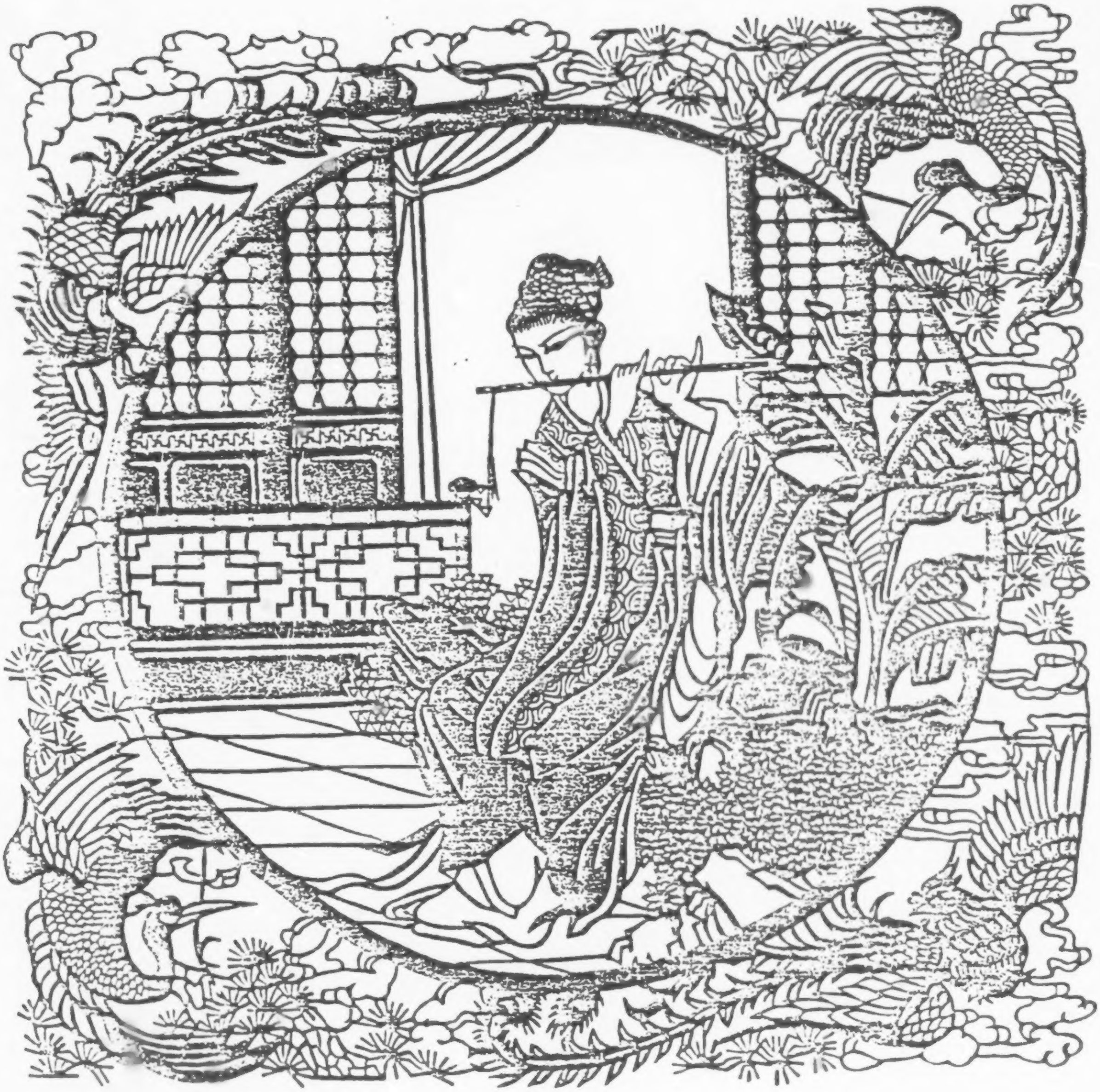


STUDENT ACTIVITY

Title: Ancient and Modern Arts

Introduction:
Like in all places through out the world the arts have changed over time in China. The poetry, music, and art of ancient China has influenced many artists. Yet, each generation has its own distinct style. The creation of sound, words, and visual scenes has enriched each new group of people. This activity will allow students to see similarities and change in the arts of China.

Objectives:

1. For students to compare the ancient and modern arts in Poetry, Music, and Drawing.

2. For students to reach conclusions about the subjects relating to the poetry, music, and drawings of ancient times versus modern.

3. For the students to research arty changes in their own area of interest.

Materials:

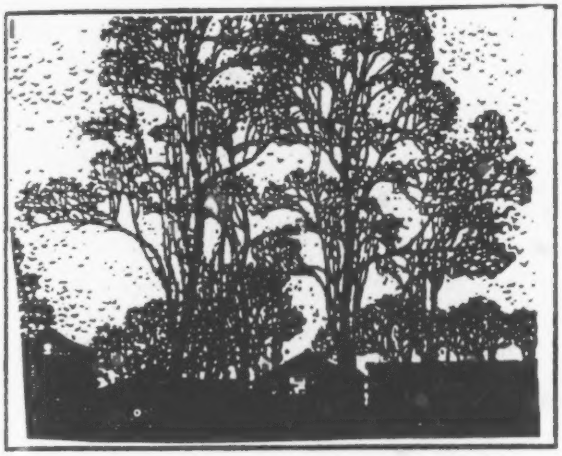
Handout #1 - Ancient Poetry
Handout #2 - Modern Poetry
Handout #1 - Modern Art
Handout #2 - Ancient Art
Handout #1 - Music in China I
Handout #2 - Music in China II

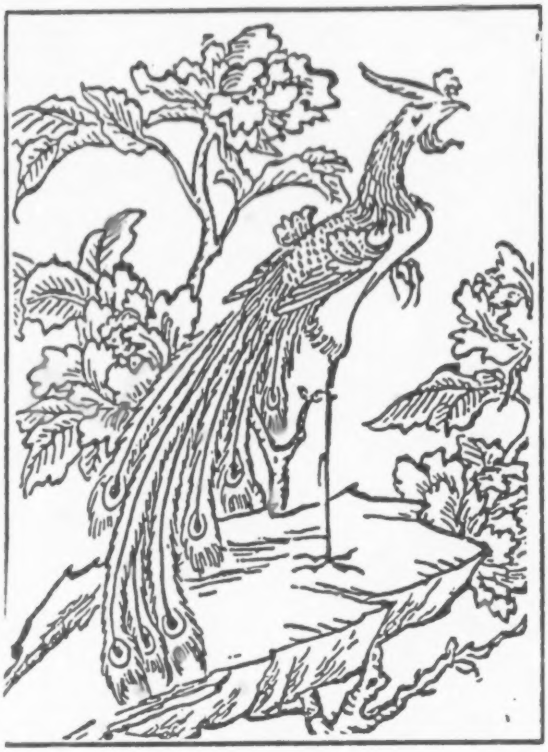
Procedure:

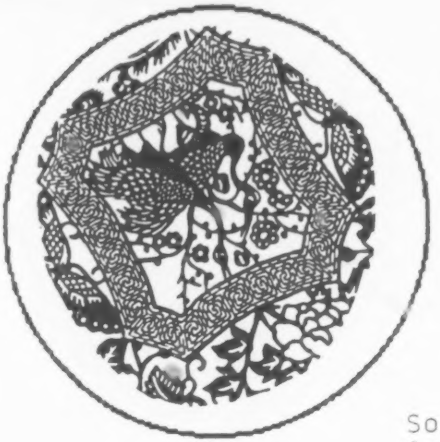
Have students look at the arts of ancient time (including both the music handouts. What were the arts like in ancient times? What themes did art have through poetry, music, and drawing.

After a thorough discussion hand out the modern art in Poetry and Drawing. Including current music (western rock), what differences can the student see in the themes?

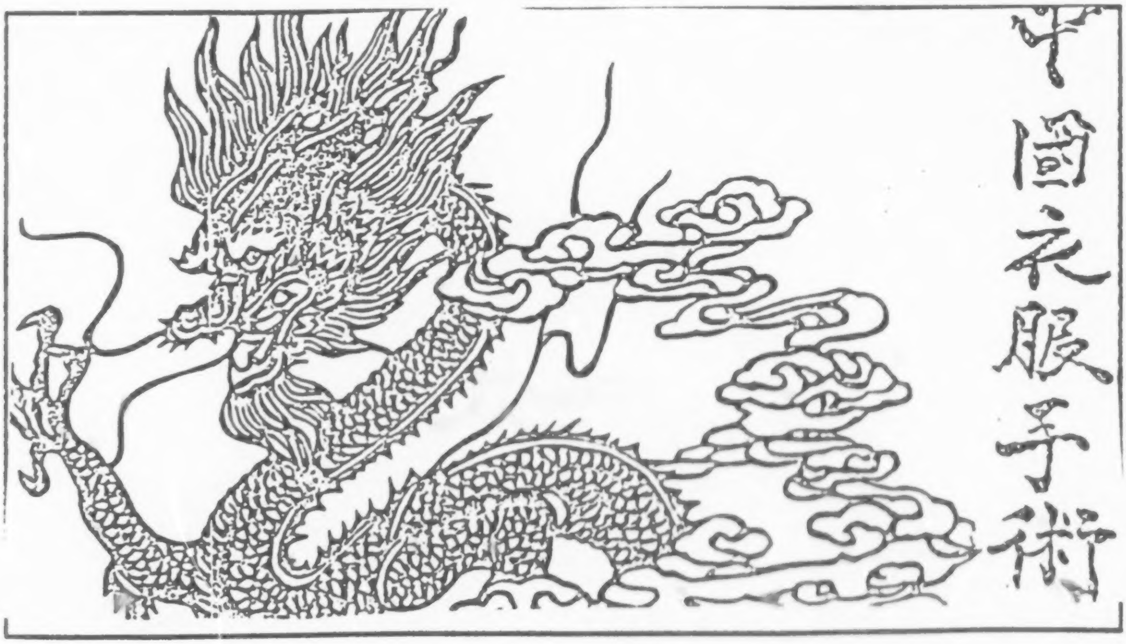
Have students research changes in American art in the same way.







Source: Horizon Book of China
American Heritage Publishing
1978



CHINESE ANCIENT ART

MODERN POETRY

Handout #2-Poet

Thinking of You

Chen Lin

In the dusk
I'm all alone
With my shadow
Not saying a single word

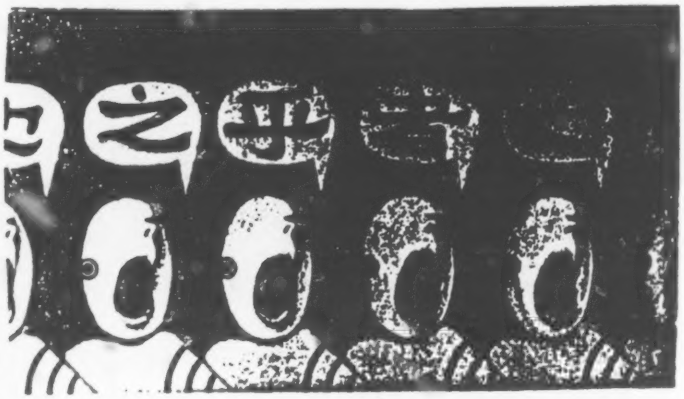
No
I did not think of you
You are already someone else's wife

Your home is not far from the school
Right?
You gave me a photograph once
Right?
You wrote to me once
Right?

I'd rather not think about
What happened in the past
Not think
Not think at all

Tonight
Not eating
Not eating
You are already someone else's wife

Tonight
Not eating
Not eating



XIA GUAN : Lower Pass

An Ancient Tale

Jiang He

I was nailed upon the prison wall.
Black Time gathered, like a crowd of crows
From every corner of the world, from every night of History,
To peck all the heroes to death, one after the other, upon this wall.
. . . .
Ancestors and brothers with heavy hands
Laboured silently as they were piled into the wall.
Once again I come here
To revolt against fettered fate
And with violent death to shake down the earth from the wall
To let those who died silently stand up and cry out.

Chairman Mao: I'll Never Forget You

Yang Li

The sun dazzles this afternoon
I turn around, walk toward
A massive boulder in the distance
A few girls sitting on the edge
Relaxed
Their colourful clothes
Sparkling

Afternoons like this are rare
As I walk I'm thinking it might rain
Drops of rain will fall on the boulder
Where will the girls go for cover?
But now there's not even a hint of wind
The sun shines down silently
It's so beautiful! That boulder
And behind the boulder
In the distance, the dazzling sky

Source: Seeds Of Fire
Barme & Minford
NoonDay Press 1989

RITES AND MUSIC

from the Book of Rites

Man is born in stillness, for stillness is his nature given by Heaven. In response to external things he becomes active, activity being the expression of the desires of his nature. . . . If these likes and dislikes are not controlled within him and his understanding is beguiled by the external world, then he cannot return to his true self. . . . Then his heart will turn to revolt and deception, and his actions will become dissolute and rebellious. . . . Therefore the former kings set up rites and music that men might be controlled by them. . . . Music comes from within, rites from without. Music coming from within is characterized by stillness, while rites which are from without are characterized by order. Great music must be easy, great rites simple. Music induces an end to anger, rites an end to strife. . . . Music is the harmony of Heaven and earth, rites are their order. Through harmony all things are transformed; through order all are distinguished. Music arises from Heaven; rites are patterned after earth. . . . Therefore the sage creates music in response to Heaven, and sets up rites to match earth. When music and rites are fully realized, Heaven and earth function in perfect order.

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Source: Horizon Book on China
        American Heritage publish
        1978

        Story only
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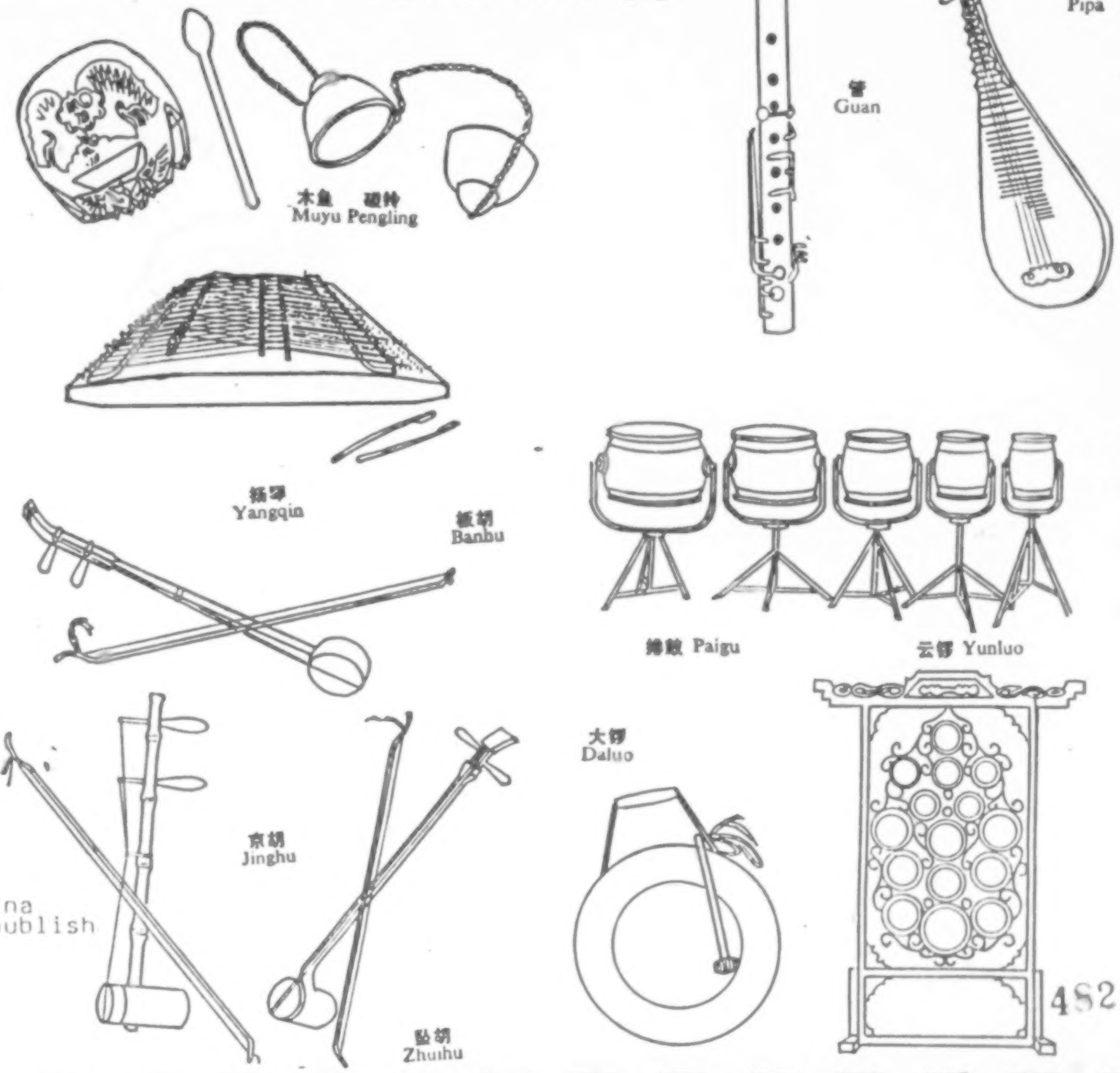
MUSIC IN CHINA II



MUSIC IN CHINA

The earliest Chinese Music,

In about 3000 B.C., the mythical Emperor Fu Hsi invented and made qin (a seven stringed Chinese harp)and se (a 25 stringed horizontal harp), which was the earliest traces of the Chinese Music. According to a legend, Emperor Huang composed a tune "Qing Jiao" for se in around 2500 B.C. During the reign of Yu and Shun, the musical instruments were further improved and an instrumental ensemble "Da Shao" was composed. Though ancient the Chinese music is, it can also be used to convey man's message.On August 20, 1977, the U.S. spaceship "Voyageur" went into sky, which carried a bronze disc on which the qin tune "Liu Shui" was recorded. It is a letter from human being to "the extra celestials".

Musical instruments,

There are various kinds of Chinese musical instruments. The ancient Chinese classified the instruments into eight groups according to the materials employed in making the instruments. They are, instruments made from metal, from stone, from silk, from bamboo, from gourd, from clay, from leather, and from wood. Now the instruments are generally classified into four groups, wind instruments, string instruments, plucked instruments and percussion instruments.

Temperament,

According to a legend, during the reign of Emperor Huang (the Yellow Emperor), the twelve pitches of the octave was created, which was calculated from the cycle of fifths. This cycle of fifths is similar to the Pythagorean. The generated 12 pitches of the octave is 12 tone unequal temperament. The first five tones generated from the fundamental absolute pitch (the yellow bell) can be arranged from high to low as Gong, Shang, Jiao, Hui, and Yu. This is the pentatonic (5 tone) scale, a commonly used scale in Chinese music.

STUDENT ACTIVITY

Title: Music in China

Introduction:
Of all the arts, music is one of the most important in Chinese life. the vast array of instruments, the delicate sound, and the relationship of music between man and nature make Chinese music among the most interesting in the world. While it is impossible to do a full critique of Chinese music, students should become aware of the complexity and beauty of this art form.

Objectives:

1. To have student identify various instruments that are uniquely Chinese.

2. To identify the nature of Chinese Music and its origins.

3. For students to develop an appreciation for the complexity of Chinese music and its relationship to the people.

Materials:

Handout #1 - Music in China I
Handout #2 - Music in China II
Handout #3 - Music in China
Tape of Chinese Music (not supplied)

Procedure:

Have students read the overview of Chinese music (overview on the arts). What makes the music unique. Have them read (handout #1) the history of the music. What differences are there between Chinese traditional music and western music?

Hand out the instruments of Chinese music (handouts 1 and 2) How do these instruments convey the idea of nature by the way they look and must sound. (talk about percussion, wind and the use of materials)

STUDENT ACTIVITY

Title: The Chinese Economy

Introduction:

The Chinese have been considered a developing nation since the collapse of the empire in the late 15th century. The economy of this nation, however, has been of great interest to capitalist countries like the United states and Japan. there are over one billion potential consumers in China. How the economy is really doing and what is happening in China's market place affects all nations as the economy turn global.

Objectives:

1. To give students an understanding of the Chinese economy and how it works according to different sources.

2. To use data to effectively critique how the economy is progressing in China.

3: To be able to discuss possible options for investment in China based on data presented.

Materials:

Handout #1	The official Economy
Handout #2	Changing Chinese Economy
Handout #3	Population/work chart
Handout #4	Economic Trade Chart and Business Exchange

Procedure:

Handout materials on the Chinese economy (handouts 1 and 2). Discuss with the students the different tones these articles have. Which one takes a more unrealistic view and why?

Hand out charts (handouts 3 and 4). What information does this add, if any?

Have the students role play a business person wanting to trade with China. What products might they trade in, what problems can they see in trading with the Chinese at this time?

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THE CHINESE ECONOMY CHANGES

China's economy is crumbling. Dozens of Chinese newspapers report that a massive surge in unemployment is turning tens of millions of out of work peasants into an army of transients who are roaming the countryside or flooding into large cities. the country's leaders might well be having nightmares. because demands for rapid economic liberalization formed part of the core of the pro-democracy movement that led to Tiananmen Square.

Foreign diplomats are predicting that the combination of economic chaos and simmering ideological disputes at to level Communist Party posts will lead to further social and political unrest. A flurry of recent economic reports by the government shows China is staggering toward stagnation, with productivity dropping for the first time in more than a decade. Foreign businessmen trading with China say that many of the companies that they do business with are nearly crippled by chronic shortages of credit and raw materials.

China's Communist Part leadership is still pursuing its harsh economic austerity program. In an effort to tighten their hold on development , government officials are trying to reimpose centralized control on China's economy by bolstering state run industries and attacking market oriented reforms started in the 1980s.

Small private entrepreneurs are being driven out of business or severely restricted; state controls on all prices have been reimposed; tough controls have been slapped on new investments; and a modest revival of collectivization is under way in the countryside. The sudden return od communist orthodoxy has brought China's economy to a shuddering halt.

In a major editorial, the government controlled China Daily sounded a grim warning. "The employment situation in the county is becoming increasingly serious," the newspaper declared. "Rural surplus labor is flowing in the cities at a rate that economic and social development cannot bear." In one county in Sichuan province alone. Communist party officials report that 60,000 unemployed rural laborers are leaving their home each year to search for work in the cities, the newspaper said. It added as many as 15 million people in Sichuan province are "waiting for jobs". Similar situations are said to exist in the provinces of Hunan, Hubei, and Jiangxi.

In Beijing, there are an estimated 600,000 transient laborers, the China daily reported. Massive rural unemployment is being exacerbated by ideological inspired recession as the government cracks down on small private businesses and "village enterprises" created under the liberal economic reforms of the 1980s.

Western diplomats say that millions of Chinese factory workers have been pushed into the streets as the government has closed or merged 60,000 companies since early last year. The China daily reported that up to one third of China;s mmanufacturing industries are lying idle.

Since October 1988, when the government's austerity program began, 18,000 construction projects have been halted nationwide, according to the Communist Party People's Daily. In the major state run industrial firms, which are now receiving the lion's share of government resources, production costs last year soared by 22 percent.

As a result of the bloody crackdown at Tiananmen Square in 1989, one of China's largest foreign currency earning enterprises collapsed. Tourism revenues fell 20 percent in 1989 after increasing at a rate of 13 percent for the past decade. In the summer of 1990, Beijing had 13,000 empty hotel beds.

Source: World Press Review - May 1990
Story form Peter Goodspeed - Toronto Star

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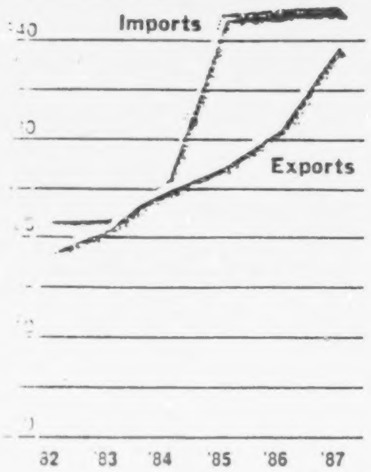
INVESTMENT IN CHINA

The Economy

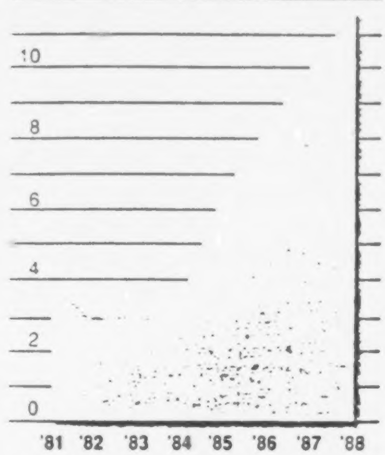
Foreign Trade Has Grown . . .

Figures in billions of dollars.



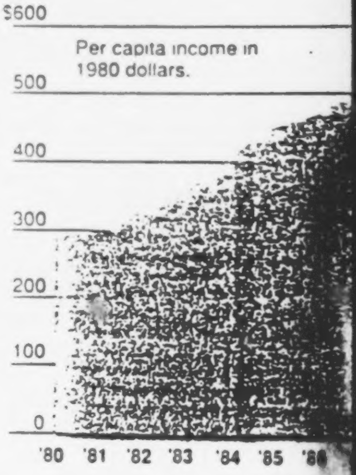
. . . And So Has Debt . . .

Liabilities to foreign banks, in billions of dollars.



Source (trade and debt): International Monetary Fund via Interactive Data

. . . But People Have More Money



Source: W

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- ☐ **21.** China National Arts and Crafts Import and Export Corporation, Guangdong Branch
- ☐ **22.** China National Machinery Import and Export Corporation, Guangdong Branch
- ☐ **23.** China National Machinery and Equipment and Export Corporation
- ☐ **24.** China National Machinery and Equipment Import and Export Corporation, Jiangsu Branch
- ☐ **25.** China National Electronics Import and Export Corporation, Jiangsu Branch
- ☐ **26.** China National Medicine and Health Products Import and Export Corporation, Jiangsu Branch
- ☐ **27.** China National Light Industrial products Import and Export Corporation, Jiangsu Branch
- ☐ **28.** China National Chemicals Import and Export Corporation, Jiangsu Branch
- ☐ **29.** China National Silk Import and Export Corporation, Jiangsu Branch
- ☐ **30.** China National Native Produce and Animal By-Products Import and Export Corporation, Guangdong Animal By-Products Branch
- ☐ **31.** Interlink China

HANDOUT #1 - Choices of Profession out of college

EVALUATION AND CHOICE OF PROFESSIONS BY UNIVERSITY STUDENTS

Profession	Economic Status	Social Status	Actual Choice of Student
Self-employed in individual economy	1	12	11
Staff member in enterprise or company with foreign capital	2	8	3
Staff member in a foreign economic or trade company	3	5	2
Staff member of non-state supported (minban) enterprise or company	4	11	10
Cadre in party or government	5	1	6
Enterprise management cadre	6	2	4
Scientific researcher	7	4	5
Engineer or technician	8	6	7
University teacher	9	9	9
Student studying overseas	10	3	1
Graduate student in China	11	7	8
Secondary school teacher	12	10	12

Source: Teng Yucheng and Yin Qing, "Daxuesheng qiu zhi ze ye diaocha yanjiu" [An Investigation of the Choices of Professions by University Students], Shandong gongye daxue xuebao, Vol. 3, No. 4, 1988, p. 55.

STUDENT ACTIVITY

Title: Living in China

Introduction:

The Chinese way of life is similar in many ways to that of any other country. Families living together have needs to fulfill and often have to budget or conserve materials in order to make it through a week. In the cities, especially, people must be aware of what they can buy to survive and what is luxury. What people see as important tells about the state of the economy, lifestyle, and family fortunes.

Objectives:

1. To familiarize the student with a Chinese family's lifestyle through what they may purchase.
2. To develop a framework for understanding the Chinese urban lifestyle.
3. To create an outline of their lifestyle through a listing of purchase the student makes.

Materials:

Handout #1 - Typical Expenses

Procedure:

Have students list the items they have purchased in the last month. If they cannot remember, have them list what they normally buy over a period of time.

List items on the board, selecting about twenty. Discuss housing, electricity, utilities, meals, and other items probably not listed. What kind of wages would be needed to have this type of lifestyle?

Handout list of items of the family in Shanghai. What differences are there in lifestyle. What similarities?

Have the students create through a drawing or paragraph an overview of this Chinese family. How does this illustrate the urban Chinese lifestyle?

Handout#I - Chinese Lifestyle and cost

TYPICAL EXPENSES FOR THE WANG FAMILY, LIVING IN SHANGHAI

- (1 yuan = $.50 - approximately)
- Family Members - Mr. Wang (43 years old—works as a bus dispatcher); Mrs. Wang (40 years old—a cadre in a textile factory); two daughters (9 and 12 years old).
- Family Income - Mr. Wang—60 yuan per month ($30.00); Mrs. Wang—65 yuan per month ($32.50).
- Typical Monthly Expenses

Rent for Apartment (two rooms plus a small kitchen	5 yuan	($ 2.50)
Electricity	1.5 yuan	($ .75)
Heating - None required in Shanghai		
Food for Each Family Member	15 yuan	($ 7.50)
Meals at School Cafeteria (per day per student)	.20 yuan	($ .10)

- Typical Prices of Selected Items

Annual Bicycle Registration	3 yuan	($ 1.50)
Average Pair of Shoes	6 yuan	($ 3.00)
Small Black and White T.V.	200 yuan	($100.00)
Bicycle	120 yuan	($ 60.00)
Sewing Machine	160 yuan	($ 80.00)
Medical Care (per person per year)	1 yuan	($ .50)
1 Handkerchief	.43 yuan	($ .22)
1 Pair of Galoshes	4.59 yuan	($ 2.25)
1 Bar of Soap	.22 yuan	($ .11)
1 15 Watt Light Bulb	.63 yuan	($ .32)
1 Electric Alarm Clock	16.30 yuan	($ 8.15)
1 Wrist Watch	90 yuan	($ 45.00)
1 2¼ Litre Thermos	2.62 yuan	($ 1.30)
Fish Per Pound	.16 yuan	($ .08)
Chicken Per Pound	1 yuan	($ .50)
1 Dozen Eggs	.90 yuan	($ .45)
Cucumbers Per Pound	.38 yuan	($ .19)
Tomatoes Per Pound	.48 yuan	($ .24)
Rice Per Pound	.18 yuan	($ .09)
Beef Per Pound	.70 yuan	($ .35)
Children's Paperback Book	.25 yuan	($ .13)
Plastic Top	.65 yuan	($ .33)
Toy Helicopter	1.44 yuan	($ .72)
Blue Denim Shirt and Trousers	16 yuan	($ 8.00)
Transistor Radio	20 yuan	($ 10.00)
Entrance to Local Movie	.05 yuan	($ .0250)
Popular Novel	2 yuan	($ 1.00)

Source China Project - San Francisco

STUDENT ACTIVITY

Title: Working in cHina

Introduction:

Abstract figures give one an overview of a nations economy, but the stories of the people who actually work and live in it are what give na accurate view of the problems and lives of the average person. From two stories it is hoped that the student can get an idea about the Chinese way of life regarding work.

Objectives:

1. To give the student a first hand account of work in China.

2. To have students draw conclusions about the nature of work in China and some of the problems that exist.

Materials:

Handout #1 - Work in China

Procedure:

Have students read the handout (handout #1) with the two stories about life in China.

Discuss the ideas behind the stories. What must the routine be like in Chinese factories (note gloves, noise, conditions). In the second story what is the problem an irony in this situation? How do problems like this affect the future of economic development in China?

STORIES OF WORK IN CHINA

It is ten forty-five in the morning. Suddenly all noise in the shop ceases. we remove our white cotton gloves, replace our tools in our lockers, and walk outside the workshop to a large tin sink where we wash up for lunch. Other workers stand around waiting their turn. carrying their tin cups, dishes and chopsticks in small net bags such as a French housewives carry at the market.

The cafeteria is crowded by the time we get there. We are in the first of there lunchroom shifts, which are staggered at fifteen minute intervals. Out work team separates as we move to different lines. behind the windows a vast kitchen hums with activity. tons of food are cooked here each day. Women in white bandannas chop vegetables on large chopping tables. Baskets of fish and meat are being cut and prepared. steam rises from a large cauldron of noodles partially obscuring the attendants who stir it with oversized chopsticks.

Somehow the members of our small group manage to relocate one another and sit together as one of the long concrete tables which fill the room. I eat garlic shoots, cabbage soup, and rice. Hsiao Ch'en who works at the neighboring bench, eats whole salt fish and a bowl of rice. Hsiao Ti eats some broad beans and a five ounce bowl of brown wheat noodles. there is some joking about Hsiao Ti's large consumption of noodles and his relative thinness.

The Chinese do not waste much time on eating. they eat in a businesslike manner spiting out bones and gristle unceremoniously on the table beside them. When they have finished with their meals, the workers take their dishes to one of the nearby sinks. here they rinse their dishes under hot boiling water from the rolling mill. the water flows out in a gutter through a wicker basket, where the odd kernal of rice or scrap of food is trapped. The garbage is later to sent to the farms for pig food.

Source: In the People's Republic: An American's First Hand View of Living and Working in China. Orville Schell
Vintage Books New York 1978

I was transferred from place A to city C so that I could live with my wife. the director of the Municipal Agricultural Industry Office read my letter of introduction and slapped his thigh.

"Right!" he cried. "off to the first Municipal Agricultural Machinery Plant with you! They're short of technicians."

"But director," I said quickly, somewhat taken aback, "my course was in papermaking."

"Oh," he said then looking up at me, "aren't you an engineer?"

"Yes" I nodded.

"Don't engineers know about machines? You must know how to repair them even if you can't build them."

"Honestly, I can't do either," I explained.

"an engineer that can't build machines? Ridiculous!" He slapped the table and rose to his feet, then paced to and fro in the office saying to himself. "I don't understand it.Why all the engineers they're approving these days? You won't modernize this country with engineers like that, oh dear me no!" His head shook like a drum rattle.

I knew what he meant and added a regretful smile. "I can make paper though." This sent him into a fit of yawning.

"You intellectuals," he said with a wave of his hand. "you never come to the point. here we are back where we started after all this talk. Oh I know what you are after. you don't like the idea of agricultural machinery:dirty work. You's rather have the gauze and goosedown they put on paper mills. Nice light work."

"oh no director," I hastened to explain. "It is just that my course was in papermaking."

"I've got nothing against what you studied. Just don;t go looking for the lightest work when is comes to job assignments. How will this country be modernized if everyone's like you."

"What was I to say. " Director that is not what I meant"."

"Well, if that wasn't what you mean" the director said with a snort," get yourself along to the First Municipal Agricultural Machinery Plant."

Source: Peng Xuef - Story was Published in Forest of Stories No 1 Horizon Book of China. American Heritage Publishing 1978

STUDENT ACTIVITY

Title: Chinese Inventions

Introduction:

Chinese science was making progress in many areas before the birth of christ. Some Chinese inventions are well known like gunpowder and the compass. But there have been more and the west was always looking to China for new ideas and inventions. Students should be aware that , while China today is not known as a technological nation, it contributed a great deal to the world as we know it.

Objectives:

1. For students to identify the inventions and concepts that originated in China.

2. For students to theorize of what the world would be like without some of the contributions.

3. For students to identify ways that Chinese science is till contributing to the world today.

Materials:

Handout #1 - Inventions From China

Handout #3 - Chinese and Western Progress

Procedure:

Hand out Inventions from China I and II. Discuss how these inventions and discoveries changed the world. Add the chart on western acceptance of ancient developments. What impact has China had on the world?

Have students draw up a list of other discoveries that have depended on Chinese innovation (rockets, clothing styles, books).

487

INVENTIONS IN CHINA

Printing

The Chinese invented both block printing, to reproduce the Confucian classics that had often been carved on stone, and moveable type. It appears that Europe learned about block printing from China and did not invent it separately. One possible source of the spread of block printing from China is playing cards, which the Chinese also invented and introduced to Europe. Another is paper money, first printed in China in the tenth century A.D. and later introduced to Europe.

Gunpowder

Gunpowder was invented in China c. 1000 A.D. and probably spread to Europe during the Mongol expansion of 1200-1300 A.D., but this is not proven. The use of gunpowder in Europe was first recorded in 1313. Europeans used gunpowder for cannons, while the Chinese used it primarily for firecrackers. Despite such early knowledge of explosives and their use, China did not pursue the development of weaponry as did the West, and ironically it was through the use of cannons and guns that the Europeans were able to dominate China in the late 1800s.

Compass

Historians believe that the Chinese invented the magnetic compass and used it for navigation c. 1100 A.D. Arab traders sailing to China probably learned of the Chinese method of sailing by compass and returned to the West with the invention.

Alchemy

(Chemistry) The Taoist search for the elixir of life (a life-extending potion) led to much experimentation with changing the state of minerals. The Chinese practice appears to have spread first to the Arab world and then to Europe. Chinese alchemy predates that of the Egyptians in Alexandria and other cities by about two centuries, beginning by 133 B.C.

Civil service

Exams for government service were introduced in both France and England in the 1800s, apparently inspired by the Chinese practice instituted almost two thousand years earlier, in 165 B.C.

Grain storage

Henry A. Wallace, U.S. secretary of agriculture from 1933 to 1940, introduced governmental storage of excess grain after reading the dissertation of a Chinese student at Columbia University on Confucian economic policies. Wallace adapted the Confucian notion of government grain purchases to provide for times of scarcity, and he introduced the practice in the United States to deal with overproduction due to mechanization and resulting depressed agricultural prices.

Silk

The Chinese knew how to produce silk at least by 1300 B.C., but not until the second century B.C. did it begin to be exported to Europe, and not until about 550 A.D., when monks who had travelled to China brought back silkworm eggs, did the West learn the Chinese secret of silk-making.

The Chinese traded silk with the Roman Empire and then with Byzantium. In return they received such items as wool, glass, and asbestos. Through the silk trade the world's two great empires in the first century A.D.--Rome and Han China--were linked, as Roman women wore Chinese silks. The overland trade route between China and the Mediterranean was called the "Silk Route" because China exported so much of this fabric to the West.

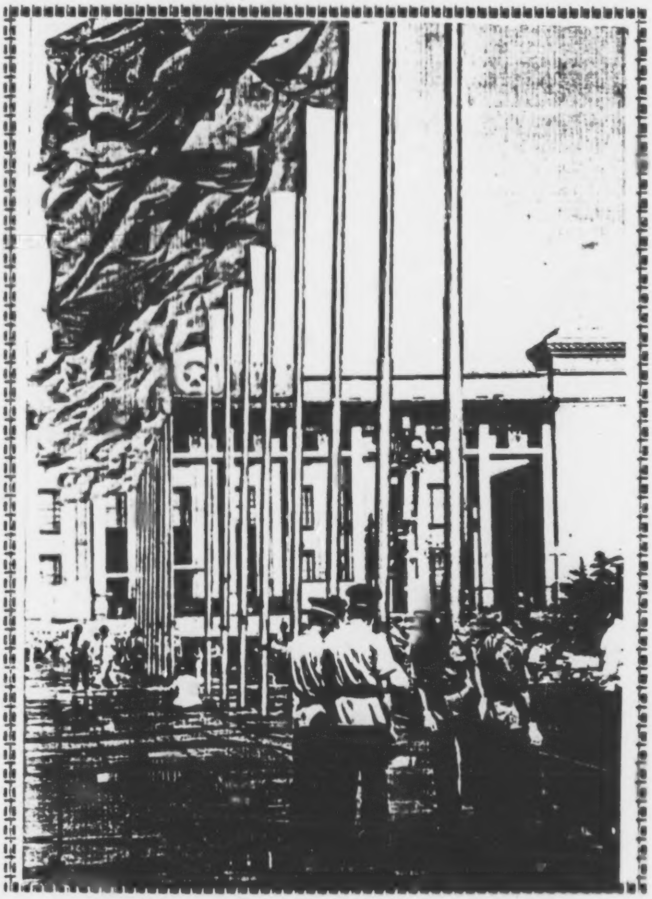
CHINESE-WEST PROGRESS

	Approximate lag in centuries
(a) Square-pallet chain-pump	15
(b) Edge-runner mill	13
Edge-runner mill with application of water-power	9
(c) Metallurgical blowing-engines, water-power	11
(d) Rotary fan and rotary winnowing machine	14
(e) Piston-bellows	c. 14
(f) Draw-loom	4
(g) Silk-handling machinery (a form of flyer for laying thread evenly on reels appears in the 11th century, and water-power is applied to spinning mills in the 14th)	3-13
(h) Wheelbarrow	9-10
(i) Sailing-carriage	11
(j) Wagon-mill	12
(k) Efficient harness for draught-animals: Breast-trap	8
Collar	6
(l) Cross-bow (as an individual arm)	13
(m) Kite	c. 12
(n) Helicopter top (spun by cord)	14
Zoetrope (moved by ascending hot-air current)	c. 10
(o) Deep drilling	11
(p) Cast iron	10-12
(q) 'Cardan' suspension	8-9
(r) Segmental arch bridge	7
(s) Iron-chain suspension-bridge	10-12
(t) Canal lock-gates	7-17
(u) Nautical construction principles	>10
(v) Stern-post rudder	c. 4
(w) Gunpowder	5-6
Gunpowder used as a war technique	4
(x) Magnetic compass (lodestone spoon)	11
Magnetic compass with needle	4
Magnetic compass used for navigation	2
(y) Paper	10
Printing (block)	6
Printing (movable type)	4
Printing (metal movable type)	1
(z) Porcelain	11-13

Needham, J. Science and Civilization in China. Cambridge University Press, Vol. I., 1954

POLITICS AND DECISION MAKING IN CHINA

THE EVOLUTION OF CHINA



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THE CHINESE POLITICAL SYSTEM

Chinese Political organizations are embodiment of the Chinese socialist political system. It has the distribution of political power as its core substance, the realization of management of our country and society as its principal function. As social political system is composed of political organs, laws and operating mechanism, such a political system has undergone a turtuous growth and developing process since the founding of the Peoples' Republic in 1949 and gradually improved itself through reform in recent years.

The National People's Congress is the essential political organ and the form of legislative power. Such system is based on the experiences of construction of political power in the revolutionary bases and it is closely related to the nature of socialism which is characterized by the democratic dictatorship of the people, the leadership of the Chinese Communist Party and the unification of workers and peasants.

The multi-party cooperation under the leadership of the Chinese Communist Party is an important part in our political system. This is determined by the actual historical and realistic conditions of our country. It is a characteristic and also an advantage of China's political system. In China there eight democratic parties besides the Chinese Communist Party, 1. Revolutionary Committee of the KMT; 2. China Democratic League; 3.China Democratic National Construction Association; 4.China Association for Promoting Democracy; 5.Chinese Peasants' and Workers' Democratic Party; 6.China Zhigong Party; 7.Jiu San Society; 8.Taiwan Democratic Self-government.

Since the establishment of these parties, they have kept a close relation with the Chinese Communist Party. They formed a "United Front" which has made a great contribution to democratic and socialist revolutions. Now, the United Front is still playing an important role in the construction of modernization , the unification of China and the world peace.

THE CHINESE POLITICAL SYSTEM II

Cardre policy and system is another important part in our political system. One of the principles in our cardre system is that cardres must subject to the administration of the Party. The party is in charge of formulating the policy of the cardre and setting the enforcement of it. The administration of cardres is carried out under the leadership of the Chinese Communist Party. The general policy of the construction of cardres is to cultivate and develop cardres with correct understanding of the Party's policy, with good education and with special knowledge. Another point is to pay attention to train young cardres.

"One country, two systems"----this is a policy proposed by Deng to solve the issues of Hongkong, Macao and Taiwan. The content of this policy includes that there is only one China i.e. the Peoples' Republic of China. Two systems----socialism and capitalism can coexist in this one country. Prosperity and stability in special areas in China will be maintained according to different laws. "One country, two system" is a wide policy. It will benefit China in the unification and in the maintainance of peace.

To build a social democratic political system in China, the 13th CCP Congress assigned the important task of reforming the political system to the Party members and to the people of the whole country. It is believed that an efficient, lively socialist political system with full democracy and complete legal system will be set up in China.

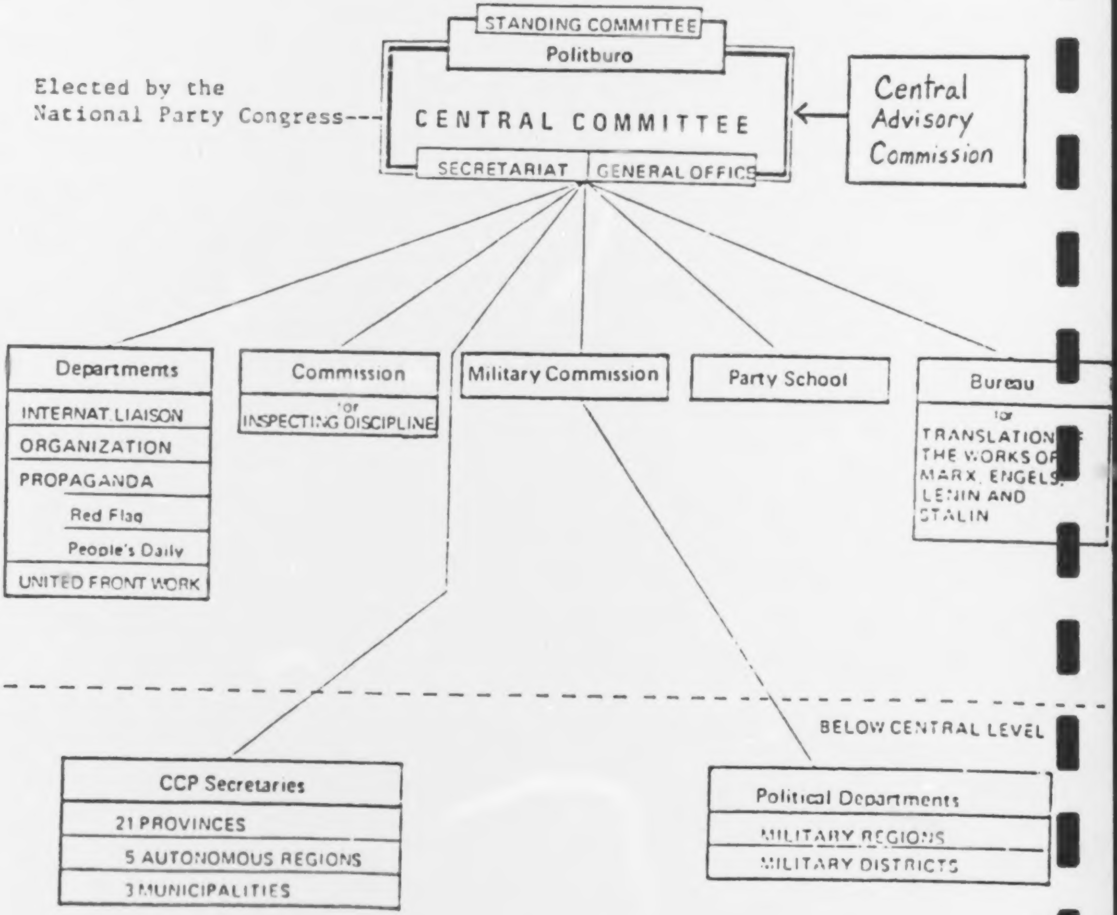
Socialist legal system is another part in our political system. In the last 30 years, besides the Constitution, we also drew up "the Criminal Law", "Law of Criminal Procedure", "The Marriage Law" and "the Patent Law", etc. These laws ensure the normal activities in economics, politics and social life. A lot of work have also been done in establishing and reinforcing judical organs and personnels. Great attention have also been paid to the legal education of the people.

The relations between the Party and the State government are the central part in our political system. Since New China was founded in 1949, Chinese Communist Party has been the leading political force. Overall policy decisions in China's political, economic and social life are made by the Chinese Communist Party. China's state government functions mainly to coordinate the national economy and preside over foreign affairs.

THE CHINESE POLITICAL SYSTEM III

Adapted from *Who's Who in the People's Republic of China*, by Wolfgang Bartke (Armonk, N.Y.: M. E. Sharpe, 1981), p. 624.

THE PARTY ORGANIZATION OF THE PRC


STANDING COMMITTEE
Politburo
Elected by the National Party Congress
CENTRAL COMMITTEE
SECRETARIAT
GENERAL OFFICE
Central Advisory Commission
Departments
INTERNAT. LIAISON
ORGANIZATION
PROPAGANDA
Red Flag
People's Daily
UNITED FRONT WORK
Commission for INSPECTING DISCIPLINE
Military Commission
Party School
Bureau for TRANSLATION OF THE WORKS OF MARX, ENGELS, LENIN AND STALIN
BELOW CENTRAL LEVEL
CCP Secretaries
21 PROVINCES
5 AUTONOMOUS REGIONS
3 MUNICIPALITIES
Political Departments
MILITARY REGIONS
MILITARY DISTRICTS

The 39 million-member Chinese Communist Party has been reviewing its roster with a view to weeding out many who are considered undesirable, especially those who may have risen to power during the Cultural Revolution.

STUDENT ACTIVITY

Title: The Chinese Political Scene

Introduction:

Since 1949, China has gone through a number of changes politically. yet, many things have stayed the same as far as decision making and the role of the people. The nature of Chinese politics places a great deal of emphasis on loyalty to the party and the decisions of the people in charge. Slogans, policies, and decision making all convey a sense of "blind" patriotism to the government. This activity will take a brief look at the political process in China.

Objectives:

1. To identify the main components of the Chinese Political system.
2. To familiarize people with the decision making process in China.
3. To develop a critique of the Chinese system of decision making - pros and cons.
4. To develop a theory on patriotism in China- whether it is beneficial or not to the Chinese people.

Materials:

Handout #1 - The Chinese Political System
Handout #2 - The Chinese Political System II
Handout #3 - The Chinese Political System III
handout #4 - People in China Politics
Handout #5 - Chinese National Anthem
Handout #6 - Slogans in Celebration of the 30th Anniversary
Handout #7 - Songs of the 1977 Program

Procedure:

Handout overview of the Chinese political system (Handouts 1-3) After reading them discuss the ways decisions are made in China. What role do the people have? Where is power concentrated?

Handout the short biographies of two people in the government (Handout #4). How did they get to their position. What qualifications did they need?

Handout items relating to patriotism in China (handouts 5-7) How do these reinforce the ideas of the government according to how decisions are made? What ideas are these items trying to convey?

Have students outline a position paper on decision making and patriotism in China. What are the positive aspects of the political system? What are some of the negative. How does the United States try to convince people that the government is a positive force in our lives (see system grid and similar items - national anthem, political slogans)

PEOPLE IN CHINA POLITICS

DENG YINGCHAO Honorary President, Chinese People's Association for Friendship with Foreign Countries

Deng Yingchao, widow of Zhou Enlai, has had a brilliant career in her own right. She was born in 1904 in Henan Province. As a student in Tianjin, she became a militant activist in the anti-imperialist May 4th Movement (1919). She and Zhou met at that time, but he soon departed for France; they did not marry until 1925.

By age 22, Deng had already become a leading figure in the CCP and had the distinction of being the only female communist appointed to alternate membership in the KMT Central Executive Committee. Deng became a model of revolutionary womanhood and a leader in Chinese women's activities. During the politically turbulent aftermath of Zhou's death, she was rarely seen in public, but she played an increasingly prominent role after the downfall of Jiang Qing. In November 1976 she was appointed vice chairman of the Standing Committee of the NPC, and in that capacity led several delegations overseas.

In recent years, Deng has been one of the leading spokesmen for the Chinese government in its overtures to Taiwan. She was elected a member of the Politburo in 1978, eventually retiring as chairperson of the CPPCC in 1985, relinquishing that post to former president, Li Xiannian. However, she was one of the "elders" Deng relied upon in the 1989 power struggle.

CHEN YUN Chairman, CPC Central Advisory Commission

Chen Yun was born in a town outside Shanghai in 1900. As a young labor organizer in Shanghai, he joined the Party in 1924 and in 1934 was elected to the Central Committee. This Long March veteran headed the Party's Organization Department in Yan'an during the late 1930's, emerging during the 1950's as one of China's top economists. Chen's courageous criticism of the disastrous Great Leap Forward in 1958 damaged his standing in the Party hierarchy; but the economic about-face in 1960--the adoption of moderate economic policies he had advocated--resulted in his partial rehabilitation.

He fell from grace once again during the Cultural Revolution, reappeared publicly in 1977, was named Party vice chairman in December 1978, and was appointed head of the State Financial and Economic Commission in 1979. Also in 1979, he was made a vice premier, a position he resigned in August 1980 as part of the campaign to bring younger leaders into prominent positions in the government.

Chen is regarded as a "conservative" because of his criticism of aspects of the current economic reforms. At the 13th Party Congress in October 1988, Chen left the Central Committee in an effort to rejuvenate the Party leadership and replace Deng as chairman of the CPC Central Advisory Commission. Nonetheless, his influence on issues of national economic policy continues to be substantial, and he is reported to have played a behind-the-scenes role in the crackdown on pro-democracy demonstrators in June 1989.

Source: National Committee on U.S.-China Relations

SLOGANS IN CELEBRATION OF 30TH ANNIVERSARY OF PEOPLE'S REPUBLIC OF CHINA

1. Warmly celebrate the 30th anniversary of the founding of the People's Republic of China!

2. Warmly celebrate the great victory of China's socialist revolution and socialist construction over the past 30 years!

3. Work with one heart and one mind to make China a modern, powerful socialist country!

4. Uphold the socialist road, the dictatorship of the proletariat, the leadership by the Communist Party, and Marxism-Leninism-Mao Zedong Thought!

5. Salute to the workers, peasants, intellectuals, commanders and fighters of the Liberation Army and patriotic personages throughout the country!

6. Firmly carry out the policy of readjusting, restructuring, consolidating and improving the national economy and win the first battle for the four modernizations!

7. Launch a vigorous movement to increase production and practice economy, with the accent on better quality, higher output, greater variety and low consumption of fuel and raw materials!

8. Launch a vigorous movement for family planning and reduce the population growth rate to below 1 per cent!

9. Promote socialist democracy and strengthen the socialist legal system! Everyone is equal before the law!

10. Take active steps to develop science, education, culture and health work and strive to raise the scientific and cultural level of the whole nation!

11. Emancipate the mind, "start up the machinery," seek truth from facts, unite and be forward-looking!

12. Practice is the sole criterion for testing the truth! Everyone is equal before the truth!

13. Energetically carry forward the fine style of work of integrating theory with practice, the mass line and criticism and self-criticism, and energetically carry forward the glorious tradition of hard struggle and building the country through diligence and thrift!

14. It is honourable to work hard! It is honourable to make innovations and inventions! It is shameful to be extravagant and wasteful! It is shameful to suppress criticism!

Program Presented by the
Shanghai Symphony Chorus
7-18-77, Shanghai, P.R.C.

1. "The Song of the Military Flag" (male ensemble)
2. "Folk Song of the Boatmen" (male chorus)
3. "Comrade Chou Cared for Army Men" (male chorus)
4. "Picking Tea and Catching the Butterfly" (piano solo)
5. "Firmly Support Chairman Hua" (female solo)
6. "Did You Ever Before See the Top of the Distant Mountain?" (female solo
7. "Great Peking" (violin solo)
8. "Fragrant Wine Presented to Chairman Hua" (male-female duet)
9. "New Face of the Motherland" (male-female duet)
10. "Order From Our Hearts to the Party" (male solo)
11. "Song Presented to Peking" (male solo)
12. "Coming Back from the Drilling Ground" (male solo)
13. "Chairman Mao, We'll Always Remember You" (female ensemble)
14. "Song of the Bumper Harvest" (female solo)
15. "Tibet People Sing to Chairman Mao" (male solo)
16. "The Squad Leader and I" (male solo)
17. "Presenting Oil to the Motherland" (male solo)
18. "Golden Embroidery" (cello solo)
19. "Beautiful Scene on Top of Tiger Heart Mountain" (cello solo)
20. "Citizens of the City Support Agriculture" (cello solo)
21. "Song Mailed from Taiwan" (cello solo)
22. "It's Late for the Rice Bird to Sing" (female solo)
23. "Comrade P.L.A. Soldiers, Please Stop for Awhile" (female solo)
24. "Chairman Mao Showed Concern for Mountain Villages" (female solo)
25. "A Poem by Chairman Mao" (chorus)
26. "Premier Chou, Where Are You?" (chorus)

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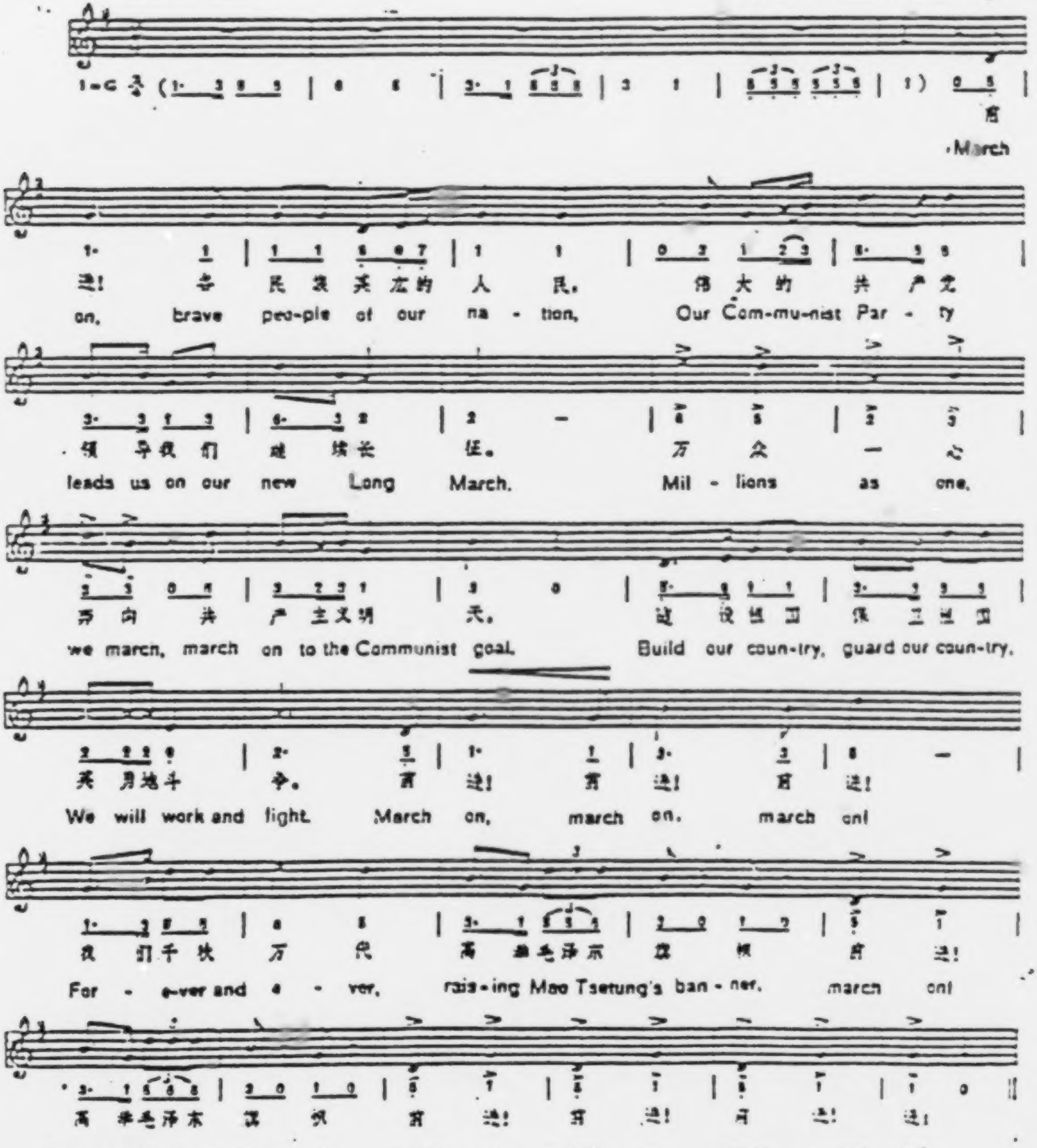
中华人民共和国国歌

National Anthem of
The People's Republic of China

聂 耳 曲
Music by Nieh Erh

进行曲速度
Tempo di marcia

集体填词
Words written collectively


1=G 2/4
前
March
进！各民族英雄的人民，伟大的共产党
on, brave peo-ple of our na - tion, Our Com-mu-nist Par - ty
领导我们继续长征。万众一心
leads us on our new Long March. Mil - lions as one,
奔向共产主义明天。建设祖国保卫祖国
we march, march on to the Communist goal. Build our coun-try, guard our coun-try,
英勇地斗争。前进！前进！前进！
We will work and fight. March on, march on, march on!
我们千秋万代高举毛泽东旗帜前进！
For - e-ver and e - ver, rais-ing Mao Tsetung's ban - ner, march on!
高举毛泽东旗帜前进！前进！前进！进！
Rais-ing Mao Tsetung's ban-ner, march on, march on, march on and on!

STUDENT ACTIVITY

Title: Change in China

Introduction:
As many people know, China in 1989 experienced a major outbreak of dissent and demonstrations against the government. These were met with a military crackdown that killed many people and changed how China was viewed by the world. Still, dissent and feelings against the system in China run high. Students, after reading about the Chinese political system, should recognize that all people in China are not "tuned into" the governmental line.

Objectives:

1. To illustrate to students how the Chinese government is viewed.

2. To present to the student some data to draw conclusions on youth loyalty to the Chinese government.

3. For students to develop theories about how the Chinese government may change in the future.

Materials:

Handout #1 - Political Thoughts - China
Handout #2 - China Makes the Political Cartoons
Handout #3 - Assessment of the Communist League
Handout #4 - Western Thought Survey
Handout #5 - Backdrop to Turmoil

Procedure:

Handout Political Thoughts and the Cartoons (Handouts 1-2). How do these ideas portray the Chinese government. Note that the one article on revolution is from the time of Mao. Hold that article for further discussion.

Handout surveys and charts relating to attitudes in China. How might the young change China? What factors are at work?

Have the student develop a chart showing impacts that may change the Chinese political system (this should include western thought, breakdown of the military, foreign pressure, dissatisfaction of young people)

. SHOULD WE ALLOW WESTERN THOUGHT TO HAVE AN IMPACT ON CHINA NOW?

(%)		Yes	No	Sample
Total sample		75.49	9.26	1365
Occupation				
	Worker	73.49	15.26	246
	Self-employed	62.81	10.74	122
	Intellectual	85.52	3.42	361
	Cadre	86.74	3.94	290
	Peasant	58.80	15.95	317
Age				
	25 and below	74.09	10.12	494
	26-35	79.33	5.67	353
	36-45	76.29	11.64	232
	46-55	70.71	11.62	198
	56-65	66.67	15.28	62
	66 and above	50.00	18.25	16
Education				
	Illiterate	47.72	27.27	44
	Primary school	43.51	18.32	131
	Junior high	72.50	13.33	460
	Senior high or Secondary technical	77.17	9.45	381
	College and above	86.86	2.35	426
Political status				
	Communist party member	80.26	9.21	380
	Communist youth league member	89.02	6.27	383
	Democratic party member	70.29	14.71	34
	Influential figure	33.33	25.00	12
	Ordinary citizen	68.17	10.94	512
Residence				
	Large city	82.09	6.54	413
	District central city	84.49	6.53	245
	Suburban	79.31	7.76	116
	County town	72.85	10.34	232
	Village	61.11	13.19	288
	Border and poor areas	47.05	31.37	51

Source: Min Qi, Zhongguo zhengzhi wenhua: minzhu zhengzhi nanchande shehui xinli yinsu [Chinese Political Culture: The Social Psychological Elements That Make It Difficult To Produce Democratic Politics], (Kunming: Yunnan renmin chubanshe, February 1989), pp. 128-129.

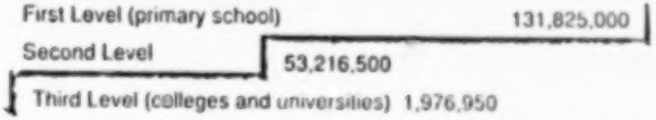
THE NEW YORK TIMES, THURSDAY, MAY 25, 1989

Backdrop to the Turmoil

The Students

University Students Are a Privileged Few . . .

Enrollments in 1986.

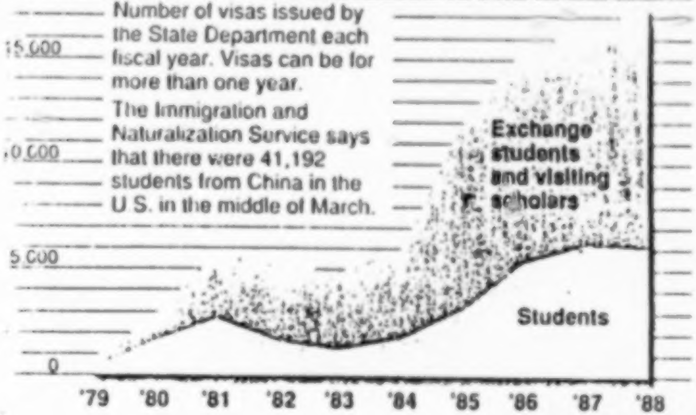


Source: Unesco Statistical Yearbook 1988

. . . Who Are Increasingly Exposed to Life in the U.S.

Number of visas issued by the State Department each fiscal year. Visas can be for more than one year.

The Immigration and Naturalization Service says that there were 41,192 students from China in the U.S. in the middle of March.



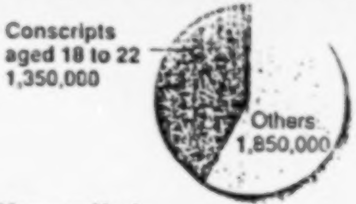
Source: State Department

The Army

42% of the Armed Forces Are the Students' Peers

Estimated total forces on active duty.

Source: International Institute for Strategic Studies



Many Soldiers Are Disgruntled . . .

The People's Liberation Army used to be seen as a way for young people to escape the poverty of rural areas. Although the military still commands respect, low pay and poor living conditions have made recruitment difficult.

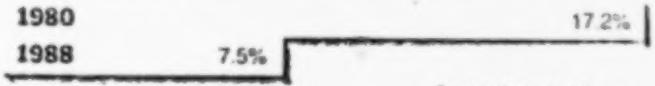
Families that can afford to do so often pay off local officials to keep their sons from having to fill the local enlistment quotas.

Many soldiers are eager to finish their service so they can return to civilian life to earn more money for buy goods.

Source: Associated Press

. . . While the Army's Budget Shrinks

Percent of China's state expenditures spent on the military.



Source: Associated Press

UNIVERSITY STUDENTS' ASSESSMENT OF THE COMMUNIST YOUTH LEAGUE (CYL)

(N=7,880 CYL Members)

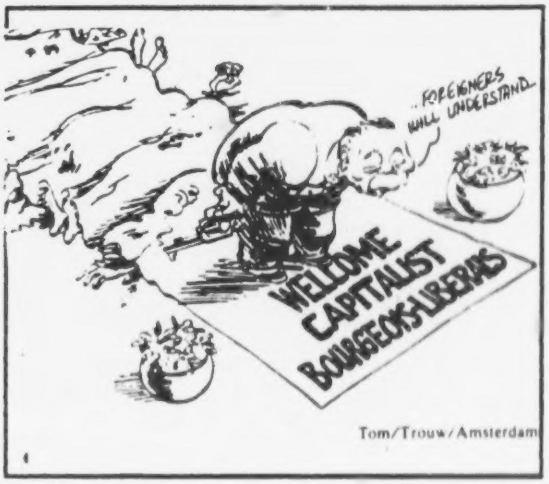
	Fully agree		Basically ~~Partially~~ agree		Basically ~~Partially~~ disagree		Completely disagree	
	number	%	number	%	number	%	number	%
1. I feel that the CYL has great prestige	559	7.09	2601	33.01	3017	38.29	1152	14.62
2. I am very dissatisfied with the existing state of affairs in the CYL	1840	23.35	3296	41.83	1758	22.31	459	5.82
3. The CYL still can serve as a direct bridge between the Communist Party and China's youth	984	12.49	3227	40.95	2400	30.46	688	8.73
4. The CYL is the organization youths cherish and trust the most	425	5.39	2263	28.71	3227	40.95	1380	17.51
5. I find the CYL's organizational life rich and varied	290	3.68	1187	15.06	3244	41.17	2586	32.82
6. The CYL now exists in name only	1054	13.38	2282	28.96	2668	33.86	1328	16.85
7. The CYL can represent and reflect the hopes and demands of youth	381	4.84	2468	31.32	3396	43.10	1042	13.22
8. The CYL can effectively carry out ideological and political work	396	5.03	2123	26.94	3481	44.18	1276	16.19

Source: Yuan Zeqing, "Gaoxiao gongqingtuan gongzuo gaige chuyi" [My Humble Opinion on the Reform of the Work of the Communist Youth League in Universities], *Jiaoyu yu xiandaihua*, Nos. 1-2, May 1989, p. 73.

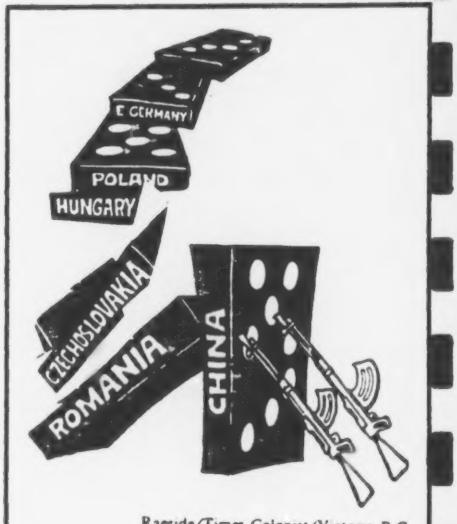
CHINA MAKES THE POLITICAL CARTOOS

Source: Seeds Of Fir
Barme & Minford
The Noonday Press, N.

World Press Review
May 1990


...FOREIGNERS WILL UNDERSTAND
WELCOME CAPITALIST BOURGEOIS-LIBERALS

Tom/Trouw/Amsterdam


E GERMANY
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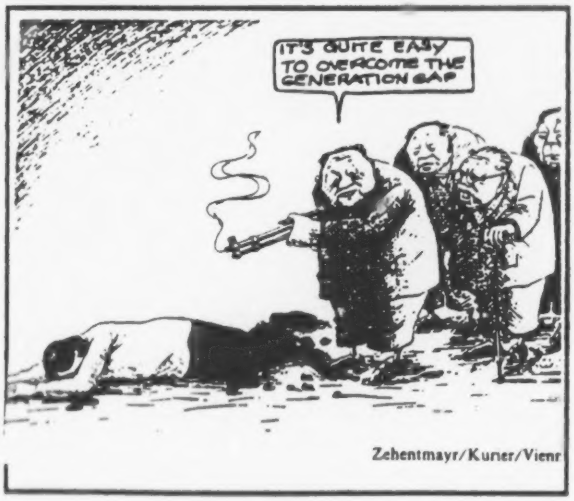
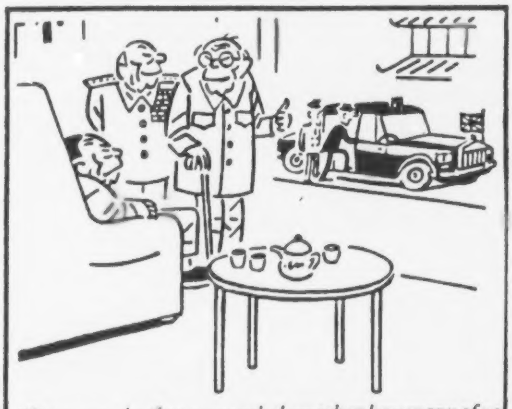
ROMANIA
CHINA

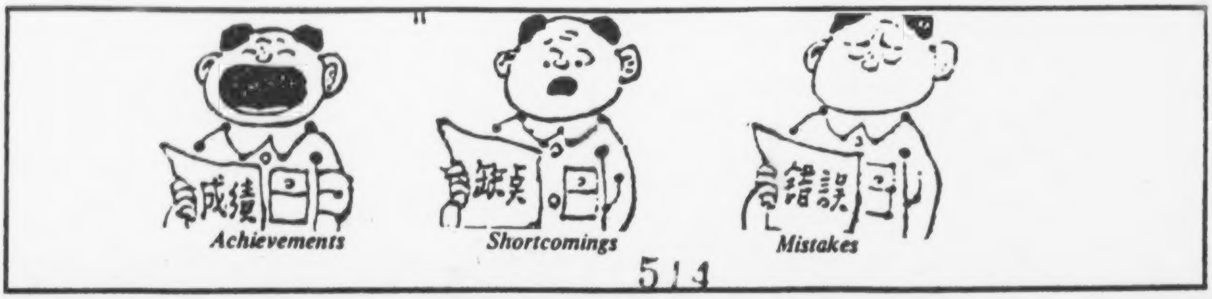
Raeside/Times-Colonist/Victoria, B.C


IT'S QUITE EASY TO OVERCOME THE GENERATION GAP

Zehentmayr/Kurier/Vienr



"Beats me why they never ask themselves how many of us will be around in 1997. . . . "


成績
缺點
錯誤
Achievements
Shortcomings
Mistakes

POLITICAL THOUGHTS - CHINA

Making predictions about China is an imprecise science. Chinese history of the past few decades has taught us that the only constant is surprise—at least when we compare what China does with what the West expects China to do. Without the West's expecting it, China unleashed a heterodox communist revolution, concentrating on the peasantry and not the proletariat, and leaped from feudalism to a people's dictatorship without passing through stages demanded by textbooks.

It then set off the Cultural Revolution, whose long-term effects still remain to be studied. The fact that the adolescent rampagers of that era are now in their 40s, and in positions of power, may help to explain certain developments.

As if there had not already been enough surprises, in 1967 China, which seemed huge but backward, shocked and terrified the world by joining the atomic club. Three years later, it put a satellite into orbit. And while the West was busy fashioning new stereotypes about China, rapprochement with the U.S. was achieved, and the most populous nation on Earth seemed to be on the road to liberal progress. But the car had an economic wheel that was broad and modern and a political wheel that was narrow and antiquated. The road ended at Tiananmen Square.

It is impossible to believe that the coming years will be free of new surprises from China. The needs of the immediate future, however, and the trends in the formerly communist world do permit us a few cautious predictions.

On the one hand, there are good reasons to believe that the innovative impetus of *perestroika* is on the wane. The best of *perestroika*, as far as we can tell from its immediate effects, has passed. The party at the Berlin Wall is over, and the candles have burned out in Prague's Wenceslas Square.

On the other hand, the fires of nationalism are burning; social problems are growing as subsidies are cut; and the nightmare of instability looms. If the rebellion in Tiananmen Square arose because China's rebels were inspired by *perestroika*, there is no doubt that those most interested in emphasizing the short-term problems of Mikhail Gorbachev's opening are China's recalcitrant rulers.

Against such examples favoring a conservative prognosis, there are other forces that would make a return to a completely isolated stance difficult. For example, the geopolitical restructuring of the world has created four power centers, one of which is the Far East. If China does not want to sit by while Japan, its ancient enemy, rules the region, it will have to come up with imaginative political and economic initiatives. Japan is determined to expand its economic presence through a diplomatic offensive, even by sacrificing its military timidity.

The struggle between these forces will determine Chinese policy in the decade now beginning. Only one thing is certain: There will be surprises. ■

Raising his head . . . Liu Hsueh-pao suddenly saw blue sparks spluttering from one of the bridge's arches some eighty meters away. In a flash he realized that the counter-revolutionary must have planted some explosives there, and the fuse was already lit!

His mind blazing with hatred for the enemy, Liu Hsueh-pao . . . picked up a piece of rock and bashed in the skull of this sinister enemy. . . .

Chairman Mao's teaching rang in his mind: "Be resolute, fear no sacrifice and surmount every difficulty to win victory." . . . His blood coursed through his veins. He decided: "As long as I live, the bridge lives. I will give my life to keep it safe!"

He rushed up to the arch, quickly grabbed the packet of explosives, and dashed away with it under his left arm.

As he ran, he tried to pull out the burning fuse, but failed. He tried to smother it with his fingers, failing again. He had only one thought: to get as far away as possible from the bridge. As he ran, he kept shouting: "Long live Chairman Mao!" "A long, long life to Chairman Mao!" . . . Just when the explosive was about to ignite, Liu Hsueh-pao threw it away with a great effort. . . . The night air of the valley resounded with the explosion and a red glow lit up the earth. . . .

The force of the explosion threw Liu Hsueh-pao to the ground. . . . When he came to, he was surrounded by comrades who had come to his aid. "Don't bother about me . . . ." he whispered. "See if the enemy put explosives elsewhere on the bridge . . . ." When he was told that the bridge was intact, he smiled in satisfaction. . . .

Horizon Book Of China
American Heritage Publishing
New York 1978

Source: The World Press Review
May 1990
Dennis Goodman - Madri

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New York 1978

Source: The World Press Review
May 1990
Dennis Goodman - Ma

CHINA LOOKS EAST

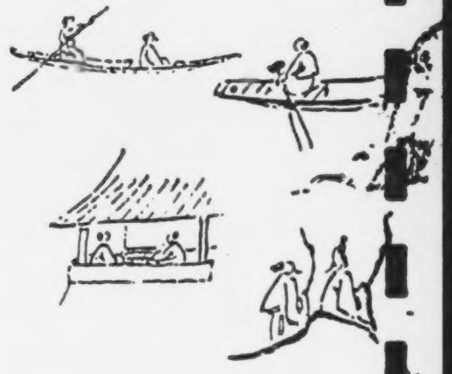
CHINA AND THE UNITED STATES

U.S - CHINA HISTORY I

Handout #1

CHRONOLOGY OF SINO-AMERICAN RELATIONS

1784	First American clipper ship calls at Canton; trade begins, mainly in U.S. farm products and Chinese arts, crafts, and textiles.
1811	First American missionaries arrive in China. Their ranks grow to about 8,000 in 1925.
1844	U.S. and China sign Treaty of Wangxia granting the U.S. the same rights imposed upon China by Britain after the Opium War (1839-1842)--extraterritoriality, most-favored-nation treatment, and establishment of commercial centers, churches and hospitals.
1850	The beginning of two decades of substantial Chinese immigration into the United States.
1861	Secretary of State Seward sends Anson Burlingame, first Minister to China, with instructions to cooperate with other foreign powers in assuring equal economic opportunity for all.
1864	U.S. recruits up to 10,000 Chinese to work on the first transcontinental railroad.
1872	China sends first large contingent of students to U.S.
1879	Responding to increasingly violent agitation against Chinese immigration, Congress passes a bill which limits the number of Chinese permitted to arrive in U.S. to 15 per ship. Although President Hayes vetoes the bill, both parties put immigration restrictions in their election platforms.
1882	President Arthur signs bill suspending Chinese immigration for 10 years.
1892	Congress promulgates Geary Act requiring Chinese to register and carry identification photos.
1899	Secretary of State John Hay announces the "Open Door Policy" calling for equal economic opportunity for all foreign powers in China.
1900	U.S. provides 2,100 men for Allied force suppressing the Boxer Rebellion.
1902	U.S. exports to China reach $25 million; investments total $19.7 million.
1905	Chinese students initiate boycotts of American goods, protesting U.S. immigration restrictions.
1912	U.S. is first Western power to recognize the Republic of China proclaimed following 1911 uprising.
1915	Approximately 1,200 Chinese students in U.S. universities.
1917-18	High tide of Chinese student interest in America prompted by Woodrow Wilson's idealism and Chinese hopes for an end to foreign imperialism through "self-determination." John Dewey lectures at Beijing University.
1921	Treaty Powers hold Washington Conference to work out post-war settlement of Far East territorial claims.
1928	U.S. recognizes Nanjing government of Chiang Kai-shek.
1930's	High point of American private aid to China through missionaries, youth organizations, and foundations. Conflicting American images of China formed by sympathetic writers like Pearl Buck on the one hand and by the negative stereotypes in films, comic strips, and popular literature on the other.
1941	General Chennault organizes U.S. "Flying Tigers" to aid in China's resistance to the Japanese.
	Japan bombs Pearl Harbor bringing U.S. into war as China's ally. General "Vinegar Joe" Stilwell is made Chiang Kai-shek's Chief of Staff.
1943	U.S. formally relinquishes extraterritoriality in China.
	U.S. insists, at Moscow Conference of the Allied Powers, that China be included as one of the Big Four.
	Madame Chiang Kai-shek tours U.S. and addresses Congress. U.S. grants China a $300 million "morale booster" loan.
1944	Chiang forces ouster of General Stilwell, who is replaced by General Albert Wedemeyer.
	Ambassador Patrick Hurley arrives in Beijing to help China in her lagging war effort, and to try to bring about improved relations between the Nationalist government and the Communists.



Source: (I,II, III) National Committee on U.S China Relations

U.S. - CHINA HISTORY II

Handout #2

1945	War with Japan ends. At U.S. urging, Chiang and Mao sign agreement to end civil war, but fighting continues. U.S. troops involved in occasional minor skirmishes with Communists.
	Hurley resigns, citing lack of U.S. support to Nationalists; charges some Foreign Service Officers with supporting the Communists.
	President Truman sends General George Marshall to China to try to effect a coalition between Nationalists and Communists.
1947	Marshall Mission fails; civil war intensifies.
	Congress approves $400 million aid bill for Nationalists (total postwar aid would amount to about $2.5 billion).
	Wedemeyer report (made public in 1949) bluntly indicts Nationalist government for its failures; U.S. continues to support Chiang.
1949	Establishment of People's Republic of China (PRC); leaders declare they will follow pro-Soviet policy.
	Nationalists abandon mainland, set up "provisional capital" in Taipei.
	State Department "White Paper" on China ascribes Nationalist defeat to corruption and incompetence. U.S. tries to "wait for the dust to settle," withholding recognition from new government, while ending military aid to Nationalists.
1950	Under increasing harassment of Americans and seizure of American property in China, U.S. withdraws all official personnel, closes embassy and consulates.
	North Korea invades South Korea. Truman reverses policy and orders U.S. Seventh Fleet into Taiwan Straits to prevent any Communist attack.
	China enters Korean War as UN forces approach Yalu River.
	Truman freezes Chinese assets in the U.S. and begins trade embargo.
	Korean Armistice; U.S. troops remain in South Korea.
1954	U.S. and Nationalist government sign Mutual Defense Treaty; U.S. organizes SEATO to prevent Chinese expansion in Southeast Asia.
1955	U.S.-PRC ambassadorial level talks begin in Geneva; continues intermittently for the following 15 years in Warsaw.
	The State Department rejects a Chinese proposal that Dulles and Zhou Enlai meet to discuss "Taiwan and other problems," citing continued imprisonment of 13 Americans in China.
1956	In a speech to the National People's Congress, Zhou says "China proceeds from the desire to co-exist peacefully with all countries, including the United States....Furthermore, we are deeply convinced that the day will come when the Chinese and American peoples, because of their traditional friendship, will resume their ties through their respective governments."
1958	Chinese precipitate a crisis by shelling Nationalist-held offshore islands of Quemoy and Matsu.
1960-61	Numerous Sino-Soviet clashes begin along the Xinjiang border.
1962	China issues the first in a long series of warnings against U.S. intrusion into or over Chinese territory in connection with the war in Vietnam.
1965	American bombing of North Vietnam provokes strong PRC reaction in anti-U.S. statements and increased aid to Hanoi.
1966	The Senate Foreign Relations Committee holds hearings on China policy; President Johnson declares "U.S. will persist in efforts to reduce tensions between the two countries."
	Ambassador Goldberg announces support of an Italian proposal to take a fresh look at China question in the UN.
1968	Republican party platform opposes recognition of PRC or its admission to UN, although candidate Richard Nixon writes: "...any American policy toward Asia must come urgently to grips with the reality of China." Democratic platform promises to "actively encourage economic, social, and cultural exchange with Mainland China as a means of freeing that nation and her people from their narrow isolation."

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U.S. - CHINA HISTORY III

Handou #3

1969 Secretary of State Rogers implies U.S. is prepared to agree to accept principle of "peaceful coexistence" with PRC.

U.S. eases restrictions on American travel to China for scholars, journalists, students, scientists, and members of Congress.

U.S. suspends Seventh Fleet patrols in Taiwan Strait.

U.S. eases trade restrictions, permitting foreign subsidiaries of U.S. companies to trade in non-strategic goods.

1970 Mao Zedong tells American journalist Edgar Snow he would welcome a visit by President Nixon to Beijing.

U.S.-PRC talks resume in Warsaw; cancelled by Chinese after two meetings in protest over U.S. Cambodian incursion.

U.S. announces it will support seating of PRC in UN as long as it is not "at the expense of the expulsion" of the Nationalists.

Selective licensing of direct exports to China is authorized.

1971 State Department abolishes all travel restrictions to China.

U.S. Table Tennis Team invited to China.

National Security Council Chairman Kissinger travels secretly to Beijing; Nixon announces he will visit China in 1972 to "seek the normalization of relations between the two countries."

UN votes to seat China and expel Taiwan.

1972 President Nixon's visit to China in February concludes with issuance of Shanghai Communique in which U.S. "acknowledges that all Chinese on either side of Taiwan Strait maintain that there is but one China and that Taiwan is a part of China," and both sides indicate desirability of normalization of relations.

Chinese Table Tennis Team makes first "people-to-people" visit to U.S. under auspices of U.S. Table Tennis Association and National Committee on U.S.-China Relations.

1973 U.S. and PRC establish liaison offices in Beijing and Washington; cultural exchanges gradually develop.

1974 Sino-American trade hits pre-normalization peak of almost $1 billion, heavily in favor of U.S. with agricultural products comprising 80% of U.S. exports.

1975 President Ford visits China.

1976 President Ford sends message of congratulations to new Premier Hua Guofeng pledging to "complete the process of normalization."

1977 President Carter recommits the U.S. to further development of relations with the PRC in accord with the Shanghai Communique.

1978 President Carter announces U.S. recognition of the Government of the PRC as "the sole legal Government of China," effective January 1, 1979, and that the U.S. "will maintain cultural, commercial, and other unofficial relations with the people of Taiwan." He also states "we will continue to have an interest in the peaceful resolution of the Taiwan issue."

1979 Vice Premier Deng Xiaoping visits the United States.

Liaison offices in Beijing and Washington raised to full embassy status, March 1.

U.S. and China sign agreements on cultural exchange, scientific cooperation, and trade during visits to China of cabinet ministers Blumenthal, Califano, and Kreps.

American Consulate General opens in Guangzhou.

Vice President Mondale visits China; states strong and stable China is in U.S. interest. Speech at Beijing University is broadcast live on national TV in China.

China opens Consulates General in Houston and San Francisco.

1980 Secretary of Defense Harold Brown visits China; U.S. agrees to sell China dual-purpose and defense-related technology. His counterpart, Geng Biao, visits the U.S.

STUDENT ACTIVITY

Title: The History of China and the United States

Introduction:

China and the United States have together had differing history. The United states is a very young country when compared to that of China. Yet, the United States has had a long series of relationships with China ranging from military to political. Students should be aware of how Chinese and American interests have intertwined.

Objectives:

1. To have students identify the historical relationships between the United States and China.

2. To have students be able to list different relationships - political, military, cultural.

3. For students to develop a theory on the how the Chinese may view American from a historical standpoint.

4. To have students develop a theory about the relationship between the united States and China based on historical analysis.

Materials:

Handout #1 - U.S. China History I
Handout #2 - U.S. China History II
Handout #3 - U.S. China History III

Procedure:

Handout the histories of China and the United States (handouts 1-3). What are the major events in military, cultural, and political ties between the United States and China?

Have the students list three areas - military, political, and cultural. Place the major events in those columns. Now have the students hypothesize how the Chinese might see the U.S. in its foreign policy. Do the same for the United States.

AMERICA AND CHINA -1844

Handout #1

An American President did not visit his Chinese counterpart in the 19th century, but he did exchange letters with him. The first such exchange of diplomatic notes was made between President John Tyler and the Emperor of the Tao-kuang period.

In 1844, two years after the formal end of the Opium War, Caleb Cushing, the first U.S. envoy to China, carried a letter to the Chinese Emperor, part of which reads:

> I, John Tyler, President of the United States of America which States are . . . [there follows a list of the 26 states then in the Union], send you this letter of peace and friendship, signed by my own hand.
>
> I hope your health is good. China is a great empire, extending over a great part of the world. The Chinese are numerous. You have millions and millions of subjects. The twenty-six United States are as large as China, though our people are not so numerous. The rising sun looks upon the great mountains and great rivers of China. When he sets, he looks upon rivers and mountains equally large in the United States. Our territories extend from one great ocean to the other; and on the west we are divided from your dominions only by the sea. Leaving the mouth of one of our great rivers, and going constantly toward the setting sun, we sail to Japan and to the Yellow Sea.
>
> Now my words are, that the governments of two such great countries should be at peace. It is proper, and according to the will of Heaven, that they should respect each other, and act wisely. I, therefore, send to your court Caleb Cushing, one of the wise and learned men of this country. On his first arrival in China, he will inquire for your health. He has then strict orders to go to your great city of Peking, and there to deliver this letter. He will have with him secretaries and interpreters. . . .
>
> Written at Washington, this twelfth day of July, in the year of our Lord one thousand eight hundred and forty-three.
>
> Your good friend,
> John Tyler

How should the Chinese word their reply to Tyler's letter? The chief Chinese negotiator advised the Emperor:

> Your slave begs to note that the location of the United States is in the Far West. Of all the countries, it is the most uncivilized and remote. Now they hope for the Imperial favor of a special Imperial Mandate which can be kept forever. We have both commended the sincerity of their love of justice and strengthened their determination to turn toward culture. The different races of the world are all grateful for Imperial bounty. It is only that the said country is in an isolated place outside the pale, solitary and ignorant. Not only in the forms of edicts and laws are they entirely unversed, but if the meaning be rather deep they would probably not even be able to comprehend. It would seem that we must follow a rather simple style. Our choice of words and use of expressions should in general show that the constitution of the Heavenly Court is to be respected. . . .
>
> It is noted that the executive of the said country is called *Po-li-ssu-t'ien-te;* translated into Chinese this means president. Besides this he has no other designation. It would seem proper, therefore, to use this term to address him. . . .

[The Emperor replied]:

> The Imperial Majesty hopes the President is well. Since receiving the mandate to rule over China WE have regarded (the countries) within and beyond the seas as one family. Early in the Spring the Commissioner of your honorable country, Caleb Cushing, presented his credentials. He came from a great distance to Our Province of Kwangtung, passing through many seas and suffering many hardships before arriving at his destination. WE could not bear to order him to submit to the hardships of further travel (and thus) he was prevented from coming to Peking and being received in audience. WE specially appointed as Imperial Commissioner Ch'i Ying (Kiying), an Imperial Clansman, to receive him and to negotiate all business. Subsequently the Imperial Commissioner submitted your letter for examination. Its sincerity is of the highest order, its sentiments well-expressed. After opening and reading it WE were very much pleased. The regulations of trade which have been agreed to have received OUR careful consideration. They are carefully and minutely drawn up and are satisfactory. They are to be eternally respected. Citizens of the United States are permitted to proceed to Canton, Amoy, Foochow, Ningpo, and Shanghai and are free to engage in trade at these places in accordance with the articles (of the regulations). . . . This will promote friendly relations for all time and be of mutual benefit to the peoples of our two countries. It is expected that the President will also be much gratified.
>
> Tao Kuang 24th year, 11th moon, 7th day (Dec. 16, 1844)

The young State Department clerk [who translated the reply] noted that "the characters for 'President' are used without honorifics while those for 'Emperor' are preceded by the character 'Great.' The importance of the Emperor is emphasized by the position of the three characters for 'The Great Emperor (His Imperial Highness)' at the beginning of the letter." He also revealed for the first time, more than eight decades after the letter was written, that the "opening sentence is in colloquial Chinese, as if addressed to an illiterate person."

The Emperor was less than candid in claiming that the reason for his refusal to allow Cushing to travel to Peking was to avoid the hardships of further travel. A Chinese official writing in 1853 touched upon the American problem. "Besides never having been in the class admitted to audience, the United States ordinarily has no official costumes, and still they claim equal rank for themselves and ignorantly puff themselves up."

Thus began the first chapter in Sino-American relations which provided the background for inter-relations between China, Hawaii, and the United States.[3]

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Source: Horizon Book OF China
American Heritage Publishing 1978

Handout #2

JOINT U.S.-CHINA COMMUNIQUE'

The following is the complete English text of the U.S.-China Joint Communique issued by the two governments on August 17, 1982.

(1) In the Joint Communique on the Establishment of Diplomatic Relations on January 1, 1979, issued by the Government of the United States of America and the Government of the People's Republic of China, the United States of America recognized the Government of the People's Republic as the sole legal Government of China, and it acknowledged the Chinese position that there is but one China and Taiwan is part of China. Within that context, the two sides agreed that the people of the United States would continue to maintain cultural, commercial, and other unofficial relations with the people of Taiwan. On this basis, relations between the United States and China were normalized.

(2) The question of United States arms sales to Taiwan was not settled in the course of negotiations between the two countries on establishing diplomatic relations. The two sides held differing positions, and the Chinese side stated that it would raise the issue again following normalization. Recognizing that this issue would seriously hamper the development of United States-China relations, they have held further discussions on it, during and since the meetings between President Ronald Reagan and Premier Zhao Ziyang and between Secretary of State Alexander M. Haig, Jr. and Vice-Premier and Foreign Minister Huang Hua in October 1981.

(3) Respect for each other's sovereignty and territorial integrity and non-interference in each other's internal affairs constitute the fundamental principles guiding United States-China relations. These principles were confirmed in the Shanghai Communique of February 28, 1972 and reaffirmed in the Joint Communique on the Establishment of Diplomatic Relations which came into effect on January 1, 1979. Both sides emphatically state that these principles continue to govern all aspects of their relations.

(4) The Chinese Government reiterates that the question of Taiwan is China's internal affair. The Message to Compatriots in Taiwan issued by China on January 1, 1979, promulgated a fundamental policy of striving for peaceful reunification of the motherland. The Nine-Point Proposal put forward by China on September 30, 1981 represented a further major effort under this fundamental policy to strive for a peaceful solution to the Taiwan question.

Source: (I,II) National Committe
on U.S. China Relations

Handout #3

JOINT U.S.-CHINA COMMUNIQUE' II

(5) The United States Government attaches great importance to its relations with China, and reiterates that it has no intention of infringing on Chinese sovereignty and territorial integrity, or interfering in China's internal affairs, or pursuing a policy of "two Chinas" or "one China, one Taiwan." The United States Government understands and appreciates the Chinese policy of striving for a peaceful resolution of the Taiwan question as indicated in China's Message to Compatriots in Taiwan issued on January 1, 1979 and the Nine-Proposal put forward by China on September 30, 1981. The new situation which has emerged with regard to the Taiwan question also provides favorable conditions for the settlement of United States-China differences over United States arms sales to Taiwan.

(6) Having in mind the foregoing statements of both sides, the United States Government states that it does not seek to carry out a long-term policy of arms sales to Taiwan, that its arms sales to Taiwan will not exceed, either in qualitative or in quantitative terms, the level of those supplied in recent years since the establishment of diplomatic relations between the United States and China, and that it intends gradually to reduce its sales of arms to Taiwan, leading, over a period of time, to a final resolution. In so stating, the United States acknowledges China's consistent position regarding the thorough settlement of this issue.

(7) In order to bring about, over a period of time, a final settlement of the question of United States arms sales to Taiwan, which is an issue rooted in history, the two Governments will make every effort to adopt measures and create conditions conducive to the thorough settlement of this issue.

(8) The development of United States-China relations is not only in the interests of the two peoples but also conducive to peace and stability in the world. The two sides are determined, on the principle of equality and mutual benefit, to strengthen their ties in the economic, cultural, educational, scientific, technological and other fields and make strong joint efforts for the continued development of relations between the Governments and peoples of the United States and China.

(9) In order to bring about the healthy development of United States-China relations, maintain world peace and oppose aggression and expansion, the two Government reaffirm the principles agreed on by the two sides in the Shanghai Communique and the Joint Communique on the Establishment of Diplomatic Relations. The two sides will maintain contact and hold appropriate consultations on bilateral and international issues of common interest.

Handout #

THE SHANGHAI COMMUNIQUE

SHANGHAI, February 27, 1972-Following is the text of the communiqué issued today at the conclusion of the meetings between President Nixon and Premier Chou En-lai:

"President Richard Nixon of the United States of America visited the People's Republic of China at the invitation of Premier Chou En-lai of the People's Republic of China from February 21 to February 28, 1972. Accompanying the President were Mrs. Nixon, U.S. Secretary of State William Rogers, Assistant to the President Dr. Henry Kissinger, and other American officials.

"President Nixon met with Chairman Mao Tse-tung of the Communist Party of China on February 21. The two leaders had a serious and frank exchange of views on Sino-United States relations and world affairs.

"During the visit, extensive, earnest, and frank discussions were held between President Nixon and Premier Chou En-lai on the normalization of relations between the United States and the People's Republic of China, as well as on other matters of interest to both sides. In addition, Secretary of State William Rogers and Foreign Minister Chi Peng-fei held talks in the same spirit.

"President Nixon and his party visited Peking and viewed cultural, industrial and agricultural sites, and they also toured Hangchow and Shanghai where, continuing discussions with Chinese leaders, they viewed similar places of interest.

"The leaders of the People's Republic of China and the United States of America found it beneficial to have this opportunity, after so many years without contact, to present candidly to one another their views on a variety of issues. They reviewed the international situation in which important changes and great upheavals are taking place and expounded their respective positions and attitudes."

The United States side stated:

"Peace in Asia and peace in the world requires efforts both to reduce immediate tensions and to eliminate the basic causes of conflict. The United States will work for a just and secure peace: just, because it fulfills the aspirations of peoples and nations for freedom and progress; secure, because it removes the danger of foreign aggression. The United States supports individual freedom and social progress for all the peoples of the world, free of outside pressure or intervention.

"The United States believes that the effort to reduce tensions is served by improving communications between countries that have different ideologies so as to lessen the risks of confrontation through accident, miscalculation, or misunderstanding. Countries should treat each other with mutual respect and be willing to compete peacefully, letting performance be the ultimate judge. No country should claim infallibility and each country should be prepared to reexamine its own attitudes for the common good.

"The United States stressed that the peoples of Indochina should be allowed to determine their destiny without outside intervention; its constant primary objective has been a negotiated solution; the eight-point proposal put forward by the Republic of Vietnam and the United States on January 27, 1972, represents the basis for the attainment of that objective; in the absence of a negotiated settlement the United States envisages the ultimate withdrawal of all U.S. forces from the region consistent with the aim of self-determination for each country of Indochina.

"The United States will maintain its close ties with and support for the Republic of Korea. The United States will support efforts of the Republic of Korea to seek a relaxation of tension and increase communications in the Korean Peninsula. The United States places the highest value on its friendly relations with Japan; it will continue to develop the existing close bonds. Consistent with the United Nations Security Council Resolution of December 21, 1971, the United States favors the continuation of the cease-fire between India and Pakistan and the withdrawal of all military forces to within their own territories and to their own sides of the cease-fire line in Jammu and Kashmir; the United States supports the right of the peoples of South Asia to shape their own future in peace, free of military threat, and without having the area become the subject of big-power rivalry."

The Chinese side stated:

"Whenever there is oppression, there is resistance. Countries want independence, nations want liberation, and the people want revolution--this has become the irrestible trend of history. All nations, big or small, should be equal: big nations should not bully the small and strong nations should not bully the weak. China will never be a superpower and it opposes hegemony and power politics of any kind.

"The Chinese side stated that it firmly supports the struggles of all oppressed people and nations for freedom and liberation and that the people of all countries have the right to choose their social systems according to their own wishes, and the right to safeguard the independence, sovereignty, and territorial integrity of their own countries and oppose foreign aggression, interference, control, and subversion. All foreign troops should be withdrawn to their own countries.

"The Chinese side expressed its firm support to the peoples of Vietnam, Laos, and Cambodia in their efforts for the attainment of their goals and its firm support to the seven-point proposal of the Provisional Revolutionary Government of the Republic of South Vietnam and the elaboration of February this year on the two key problems in the proposal, and to the Joint Declaration of the Summit Conference of the Indochinese Peoples.

Source: National Committee on U.S.
China Relations

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THE SHANGHAI COMMUNIQUE' II

Handout #5

"It firmly supports the eight-point program for the peaceful unification of Korea put forward by the Government of the Democratic People's Republic of Korea on April 12, 1971, and the stand for the aboliti of the U.N. Commission for the Unification and Rehabilitation of Korea. It firmly opposes the revival a outward expansion of Japanese militarism and firmly supports the Japanese people's desire to build an independent, democratic, peaceful, and neutral Japan. It firmly maintains that India and Pakistan should, in accordance with the United Nations resolutions on the India-Pakistan question, immediately withdraw all their forces to their respective territories and to their own sides of the cease-fire in Jammu and Kasmi and firmly supports the Pakistan Government and people in their struggle to preserve their independence and sovereignty and the people of Jammu and Kashmir in their struggle for the right of self-determination.

"There are essential differences between China and the United States in their social systems and foreign policies. However, the two sides agreed that countries, regardless of their social systems, shou conduct their relations on the principles of respect for the sovereignty and territorial integrity of all states, nonaggression against other states, noninterference in the internal affairs of other states, equality, mutual benefit, and peaceful coexistence. International disputes should be settled on this basis, without resorting to the use or threat of force. The United States and the People's Republic of China ar prepared to apply these principles to their mutual relations."

With these principles of international relations in mind the two sides stated that:

"Progress toward the normalization of relations between China and the United States is in the interests of all countries.

"Both wish to reduce the danger of international military conflict.

"Neither should seek hegemony in the Asia-Pacific region and each is opposed to the efforts by any other country or group of countries to establish such hegemony; and

"Neither is prepared to negotiate on behalf of any third party or to enter into agreements or understandings with the other directed at other states.

"Both sides are of the view that it would be against the intersts of the peoples of the world for an major countries to divide up the world into spheres of interest.

"The sides reviewed the long-standing serious disputes between China and the United States."

The Chinese side reaffirmed its position: "The Taiwan question is the crucial question obstructing th normalization of relations between China and the United States: the Government of the People's Republic of China is the sole legal government of China: Taiwan is a province of China which has long been returned to the motherland; the liberation of Taiwan is China's internal affair in which no other country has the right to interfere: and all U.S. forces and military installations must be withdrawn from Taiwan. The Chinese government firmly opposes any activities which aim at the creation of 'one China, one Taiwan,' 'one-China, two governments,' 'two China' and 'Independent Taiwan' or advocate that 'the status of Taiwan remains to be determined.'"

"The U.S. side declared: "The United States acknowledges that all Chinese on either side of the Taiwa Strait maintain there is but one China and that Taiwan is a part of China. The U.S. Government does not challenge that position. It reaffirms its interest in a peaceful settlement of the Taiwan question by the Chinese themselves. With this prospect in mind, it affirms the ultimate objective of the withdrawal of all U.S. forces and military installations on Taiwan as the tension in the area diminishes."

The two sides agreed that it is desirable to broaden the understanding between the two peoples. To this end, they discussed specific areas in such fields as science, technology, culture, sports, and journalism, in which people-to-people contacts and exchanges would be mutually beneficial. Each side undertakes to facilitate the further development of such contacts and exchanges.

Both sides view bilateral trade as another area from which mutual benefits can be derived, and agree that economic relations based in equality and mutual benefit are in the interest of the peoples of the two countries. They agree to facilitate the progressive development of trade between their two countries.

The two sides agree that they will stay in contact through various channels, including the sending of a senior U.S. representative to Peking, from time to time for concrete consultations to further the normalization of relations between the two countries and continue to exchange views on issues of common interest.

The two sides expressed the hope that the gains achieved during this visit would open up new prospects for the relations between the two countries. They believe that the normalization of relations between the two countries is not only in the interest of the Chinese and American peoples but also contributes to the relaxation of tension in Asia and the world.

Presdient Nixon, Mrs. Nixon, and the American party express their appreciation for the gracious hospitality shown by the government and people of the People's Republic of China.

Handout #6

CARTER ON CHINA

PRESIDENT CARTER'S STATEMENT ON NORMALIZATION OF RELATIONS WITH CHINA

Following is the transcript of President Carter's statement in Washington on normalizing relations with China, as recorded by The New York Times through the facilities of ABC News:

Good evening. I would like to read a joint communique which is being simultaneously issued in Peking at this very moment by the leaders of the People's Republic of China:

"A Joint Communique on the Establishment of Diplomatic Relations Between the United States of America and the People's Republic of China, Jan. 1, 1979.

"The United States of America and the People's Republic of China have agreed to recognize each other and to establish diplomatic relations as of Jan. 1, 1979.

"The United States recognizes the Government of the People's Republic of China as the sole legal Government of China. Within this context the people of the United States will maintain cultural, commercial and other unofficial relations with the people of Taiwan.

"The United States of America and the People's Republic of China reaffirm the principles agreed on by the two sides in the Shanghai Communique of 1972 and emphasize once again that both sides wish to reduce the danger of international military conflict. Neither should seek hegemony — that is the dominance of one nation over others — in the Asia-Pacific region or in any other region of the world and each is opposed to efforts by any other country or group of countries to establish such hegemony.

"Neither is prepared to negotiate on behalf of any other third party or to enter into agreements or understandings with the other directed at other states.

"The Government of the United States of America acknowledges the Chinese position that there is but one China and Taiwan is part of China.

"Both believe that normalization of Sino-American relations is not only in the interest of the Chinese and American people but also contributes to the cause of peace in Asia and in the world.

"The United States of America and the People's Republic of China will exchange ambassadors and establish embassies on March 1, 1979."

Yesterday, our country and the People's Republic of China reached this final historic agreement. On Jan. 1, 1979, a little more than two weeks from now, our two Governments will implement full normalization of diplomatic relations.

As a nation of gifted people who comprise about one-fourth of the total population of the Earth, China plays, already, an important role in world affairs — a role that can only grow more important in the years ahead.

We do not undertake this important step for transient tactical or expedient reasons. In recognizing the People's Republic of China — that it is a single Government of China, we're recognizing simple reality. But far more is involved in this decision than just the recognition of a fact.

'Long History of Friendship'

Before the estrangement of recent decades, the American and the Chinese people had a long history of friendship. We've already begun to rebuild some of the previous ties.

Now our rapidly expanding relationship requires a kind of structure that only full diplomatic relations will make possible.

The change that I'm announcing tonight will be of great long-term benefit to the peoples of both our country and China and I believe for all the peoples of the world.

Normalization and expanded commercial and cultural relations that it will bring will contribute to the well-being of our nation to our own national interest. And it will also enhance the stability of Asia.

These more positive relations with China can beneficially affect the world in which we live and the world in which our children will live.

Special Message to Taiwan

We have already begun to inform our allies and other nations and the members of the Congress of the details of our intended action, but I wish also tonight to convey a special message to the people of Taiwan.

I have already communicated with the leaders in Taiwan, with whom the American people have had, and will have, extensive, close and friendly relations. This is important between our two peoples. As the United States asserted in the Shanghai Communique of 1972, issued on President Nixon's historic visit, we will continue to have an interest in the peaceful resolution of the Taiwan issue.

I have paid special attention to insuring that normalization of relations between our country and the People's Republic will not jeopardize the well-being of the people of Taiwan.

Broad Ties With Taiwan Pledged

The people of our country will maintain our current commercial, cultural, trade and other relations with Taiwan through nongovernmental means. Many other countries of the world are already successfully doing this.

These decisions and these actions open a new and important chapter in our country's history and also in world affairs. To strengthen and to expedite the benefits of this new relationship between China and the United States, I am pleased to announce that Vice Premier Teng has accepted my invitation and will visit Washington at the end of January. His visit will give our Governments the opportunity to consult with each other on global issues and to begin working together to enhance the cause of world peace.

Negotiations Begun by Nixon

These events are the final result of long and serious negotiations begun by President Nixon in 1972 and continued under the leadership of President Ford. The results bear witness to the steady, determined, bipartisan effort of our own country to build a world in which peace will be the goal and the responsibility of all nations.

The normalization of relations between the United States and China has no other purpose than the advancement of peace. It is in this spirit, at this season of peace, that I take special pride in sharing this good news with you tonight.

Thank you very much.

U.S.-CHINA 1981 - 1990

Handout #1

1981 Former President Ford delivers message from President Reagan affirming new administration's desire to strengthen U.S.-PRC relations.

U.S. announces willingness to sell combat arms to China during June visit of Secretary of State Alexander Haig.

A five-year cultural agreement calling for exchanges in the fields of art, education, journalism, broadcasting, television, libraries, archives, translation, publications, sports, and social sciences is signed.

1982 Reagan Administration decides not to sell advanced aircraft to Taiwan but to allow the continued co-production of the F-5E. Chinese Government issues a strong protest against this decision.

On August 17, the two countries sign a communique in which the U.S. agrees that future arms sales to Taiwan will not exceed the level of recent years and that they will be gradually reduced; the Chinese agree to "strive for a peaceful solution to the Taiwan question."

Former President Nixon returns to China in September and is received by the principal Chinese leaders.

1983 Responding to an impasse on negotiations to expand China textile sales to the U.S., the Chinese impose restrictions on the purchase of U.S. commodities, including cotton, wheat, and soybeans.

Secretary of State Shultz meets with Chinese leaders in Beijing to discuss major issues affecting U.S.-China relations. Agreement reached in principle for a visit by Premier Zhao Ziyang to the U.S. and a return visit to China by President Reagan.

The U.S. Department of Justice grants political asylum to Chinese tennis player Hu Na. Four days later, the Chinese government suspends all pending 1983 official cultural and sports exchanges under the framework of the U.S.-China Accord for Cultural Exchange.

Commerce Secretary Malcolm Baldrige visits China and announces that the U.S. will expedite technology transfer to China, which was designated a friendly, nonaligned country.

U.S. Secretary of Defense Caspar Weinberger visits China offering military assistance and asking for Chinese cooperation. Obtains agreement in principle for exchange of military missions in 1984.

Chinese Foreign Minister Wu Xueqian meets with top U.S. officials, including President Reagan, in Washington, DC, in a cordial effort to repair relations strained over the issue of Taiwan.

U.S. and PRC announce that Zhao Ziyang and Ronald Reagan will exchange visits in 1984.

1984 Chinese Premier Zhao Ziyang arrives in the United States on an official visit, meets with President Reagan in Washington, and signs two accords, one on science and technology and the other on trade promotion.

Chairman of the State Planning Commission (SPC) Song Ping leads SPC delegation to U.S. to study economic planning in public and private sectors, role of foreign investment in developing economies, and development of energy resources, particularly nuclear. Delegation meets with executives of major American corporations and senior U.S. government officials.

President Reagan makes a six-day state visit to China for talks with Chinese leaders, signs tax treaty calling for an end to double taxation on American companies participating in joint ventures in China, initials agreement on nuclear cooperation enabling U.S. firms to sell reactors to China, and extends existing cultural agreement.

Defense Minister Zhang Aiping arrives in Washington, DC for three days of talks with U.S. officials including President Reagan and Defense Secretary Caspar Weinberger. U.S. prepared to sell China anti-aircraft artillery and anti-armor munitions.

Source: National Committee n U.S.-China Relations (I,II, II

U.S. - CHINA 1981 - 1990 II

Handout #2

1985 President Li Xiannian makes first state visit to the U.S. by a Chinese head of state, accompanied by several senior government and Party leaders.

U.S. opens Consulates General in Shenyang and Chengdu.

U.S. announces it is prepared to sell technology for the production of certain armaments to China.

Vice President Bush makes official visit to the PRC.

1986 While steps taken to improve Sino-Soviet relations, China also invites unprecedented U.S. naval visit to Qingdao amid special gestures of high-level hospitality.

Vice Premier Yao Yilin visits U.S. (May).

1987 Secretary of State Shultz visits China in March on official six-day trip marking the 15th anniversary of the Shanghai Communique.

A delegation headed by General Yang Shangkun, vice-chairman of the FCPC Central Military Commission, visits the United States in May, making him the highest ranking Chinese military figure ever to visit the United States.

Despite Chinese denials, U.S. officials report China has provided Iran with Silkworm missiles, prompting U.S. officials to delay transfers of high-technology items to the Chinese unless such shipments are stopped.

In October the U.S. Congress condemns alleged Chinese human-rights violations in Tibet. China views the Congressional resolution as interference in its internal affairs.

1988 U.S. lifts Iran-related trade sanctions on China during March visit of then Foreign Minister, Wu Xueqian.

U.S. and Chinese officials reach agreement in principle in March allowing Peace Corps volunteers into China for the first time.

Shultz makes final visit to China as Secretary of State in July, but fails to secure assurances from Beijing to stop selling arms to the Middle-East.

Secretary of Defense Frank Carlucci visits China in September and receives "satisfactory assurances" on question of Middle-East arms sales.

Celebrations on both sides of the Pacific in December mark the tenth anniversary of the normalization of U.S.-China Relations.

1989 President George Bush visits China in February, only one month after his inauguration. While intended to underline Chinese-American friendship, the visit is marred by the Chinese refusal to allow Fang Lizhi, China's most outspoken dissident, to attend dinner to which he was invited by President Bush.

Following the violent suppression of demonstrations in Beijing on June 4, President Bush condemns the bloodshed and cuts off military sales and exchanges between the United States and China, extends the visas of all Chinese nationals in the United States until June 1990, and offers humanitarian aid to those injured in the confrontation. U.S.-China relations are further strained when the U.S. Embassy in Beijing grants temporary refuge to Fang Lizhi, his wife, Li Shuxian, and their son. China's state-run media launches an intense propaganda campaign against the United States for meddling in China's internal affairs.

In reaction to unfolding events in China, President Bush announces on June 20, the suspension of high-level exchanges between United States and Chinese government officials and takes steps to postpone consideration of loan applications by China to international financial institutions.

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U.S. CHINA 1980 - 1990 III

Handout #3

On the July 4th weekend, within weeks after the White House declared sanctions against China, National Security Advisor Brent Scowcroft and Deputy Secretary of State Lawrence S. Eagleburger undertake a secret mission to China for President Bush, "to personally underscore the U.S. shock and concern about the violence in Tiananmen Square, and to impress upon the Chinese Government the seriousness with which this incident was viewed in the US." The occurrence of this trip is later revealed on December 18th, following a second trip by Scowcroft and Eagleburger to Beijing.

In November, former President Nixon makes an unofficial visit to China. Frank discussions are held in which Nixon reiterates American shock at the excessive violence used to quell the pro-democracy protests. In response, the Chinese continue to accuse the U.S. of not understanding what occurred and of being too involved in the "counterrevolutionary movement" and Chinese domestic affairs in general. The Chinese press only reports Nixon's positive comments, but the international media cover the former president's concerns and criticisms as well.

A week after former President Nixon's trip, former Secretary of State Henry Kissinger travels to Beijing as a guest of the Chinese Foreign Ministry. While there he attempts to gauge the Chinese political climate through talks with senior Chinese officials.

Just before the Congressional recess, both the House and Senate overwhelmingly pass a bill put forth by Congresswoman Nancy Pelosi to wave the restriction placed on some Chinese students to return home for two years before seeking permanent residence in the U.S. President Bush vetoes the bill during the recess, putting into effect a set of administrative measures providing similar protection for students.

The second Scowcroft-Eagleburger visit is announced after they arrive in China. Its stated purpose is to bring "new impetus and vigor" to the Sino-U.S. relationship and to keep China from slipping into international isolation. In a much publicized toast Scowcroft says, "In both our societies there are voices of those who seek to redirect or frustrate our cooperation. We must take bold measures to overcome these negative forces."

The Chinese Government informs the Voice of America that a new VOA correspondent will be accredited to Beijing after having been banned for five months following the June crackdown.

China and the U.S. open discussions about resuming the Fulbright scholar exchange program.

1990 The Chinese government publishes a 22-point code for foreign journalists which prohibits distorting facts, creating rumors, obtaining interviews or reports through illegal means, or conducting activities that do not accord with their status or harm China's "security, unity and social benefits." Journalists fear these vague stipulations create foundations for expulsion should anti-government demonstrations erupt.

A day after the House of Representatives overrides President Bush's veto of the Pelosi Bill, 390 votes to 25, the Senate sustains the veto by a margin of four votes. The President again declares his administrative measures will assure the safety of the students in the U.S., and that none will go home against their will.

The Senate unanimously approves
as part of the State Department Authorization Bill,
urging the Export-Import Bank to continue to postpone
financing for U.S. exports to China and suspends financ-
ial support from the Overseas Private Investment Corp-
oration and the Trade and Development Program. The
legislation also halts the issuance of licenses for the
export of military items and, if the repression in China
deepens, calls for a review of China's most-favored-
nation trade status and bilateral trade agreements
related to satellite technology and nuclear energy. It
also called for a suspension on the process of technology
liberalization.

THE MFN DEBATE - PRO

"SHOULD THE SENATE APPROVE S.1367, THE UNITED STATES - CHINA ACT OF 1991?"

PROS

Honorable George J. Mitchell
United States Senator, Maine, Democrat

From the Senate floor debate of July 22, 1991, on S. 1367, to extend to the People's Republic of China renewal of nondiscriminatory (most-favored-nation) treatment until 1992, provided certain conditions are met.

The larger subject of this debate is the American national interest in the world.

The long-range goals and best interests of our own Nation should rest at the heart of any debate on foreign trade or foreign policy. We will not craft coherent policies toward specific nations unless we are guided consistently by those abiding long-term interests.

The American national interest is in a stable and prosperous world.

We have found, through the course of history, that stability in the world is best preserved when nations do not menace each other.

Similarly, our national interest is in a prosperous world, both because widespread prosperity reduces the range of human conflicts and because our American ideals place the highest value on the rights and security of the individual human being. These fundamental factors, therefore, should guide our policy debates, whether they are based on trade issues, arms issues or other matters.

Will a policy contribute to or detract from the expansion of democratic governments?

Will a policy contribute to or detract from the ability of a people to pursue a better life for themselves and their children?

Judged by those criteria, the Administration's policy toward the People's Republic of China deserves to be reconsidered. The government in China is not moving the system toward more democracy or more openness. Instead, it is moving toward more repression. it is evident that the government in China is pursuing an economic policy based on governmental manipulation and selective, temporary free markets in a few parts of the country.

It has been over two years since the elderly Communist rulers of China sent tanks and soldiers to kill Chinese citizens for the crime of peacefully advocating democracy in China.

It has been over two years since the President sent the first of several high-level missions to talk with the Chinese leaders about human rights violations and weapons technology proliferation -- subjects that are at the heart of world order and stability.

Yet, despite two years of forbearance and two years of efforts at dialogue, no progress. The goals of American policy -- stability and prosperity in the world community -- are no nearer realization today in China than they were two years ago.

Handout #4

THE MFN DEBATE - CON

"SHOULD THE SENATE APPROVE S.1367, THE UNITED STATES - CHINA ACT OF 1991?"

CONS

Honorable Max Baucus
United States Senator, Montana, Democrat

From the Senate floor debate of July 22, 1991, on S. 1367, to extend to the People's Republic of China renewal of nondiscriminatory (most-favored-nation) treatment until 1992, provided certain conditions are met.

Benjamin Franklin once said, "No nation is hurt by trade." Those words are as true today as they were 200 years ago. Nations are indeed helped by trade -- it creates jobs, boosts economies and builds ties between nations.

But the converse of Benjamin Franklin's statement is equally true: Nations are hurt by lack of trade. Lack of trade costs jobs, reduces economic growth and hinders the free exchange of people and ideas.

In this debate over extending most-favored-nation trade treatment to China, we must not repeat the mistake we have done too often, of treating trade as the handmaiden of foreign policy.

By revoking MFN for China, we would punish not one, but two nations, for we in the United States would feel a blow as great as the people of China.

All in all, China's recent record is a litany of horrors. China has thumbed its nose at accepted standards of international behavior. Its behavior can no longer be tolerated. But the real question is, how do we best foster change in China? How do we encourage the reforms we seek? How do we avoid a backlash that could plunge China into even deeper oppression?

The legislation we are now considering will demonstrate outrage at China. But in the end it will make the problems we are seeking to address worse, not better. We must strive to engage China in a constructive relationship, not to isolate it from the world. Withdrawing MFN, or imposing conditions on it that are tantamount to withdrawal, is simply the wrong approach. And let there be no doubt that the conditions imposed by the bill before us are unlikely to be met.

What would it mean to withdraw MFN status?

MFN is not a special benefit we extend only to our closest friends; rather it is the minimum treatment we extend to virtually all of our trading partners.

In fact, more than 160 nations are now accorded MFN status by the United States. Though we have taken other measures, we grant MFN to Iran, Libya, South Africa, Syria and even Iraq.

Handout #5 Source-Handout #1 & 2 Congressional Digest
October 1991

Acknowledgements

This book is not designed to be scholarly work relating to China. Rather it is designed to give students a "taste" of the Chinese way of life through short readings and activities. These activities are designed to be interactive with students reacting, thinking, discussing, and creating. The instructor is seen as a facilitator for both the activity and any further research that may help the student. For further research please consult the bibliography section of this booklet. Unless indicated, materials in this book are developed through the following sources:

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University of Washington Asian Studies Program
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University of Wisconsin Madison Asian Center and Newsletter
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San Francisco Bay Project
Beijing Normal University
University of Southern California

Special thanks to the National Committee on U.S. - China Relations

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Texts of articles with no source labeled are compiled from a variety of authorities and materials.

Students and Teachers should further research all areas for a more complete overview.

A SHORT BIBLIOGRAPHY I

This Bibliography is short and does not indicate the wide range of materials that are available on China. For further information consult your libraries.

This Bibliography contains title, author, publisher, and date in that order. It is not in alphabetical form and was put together for reference ideas only.

A second Bibliography part is structured by subject. This list is from China Books and Periodicals located at 2929 24th Street San Fransisco CA 94110

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TITLE: Interpreting the Past - China's Terracotta Warriors

INTRODUCTION: China's past is overwhelmingly rich with tradition and significant historical treasures. Much of it is still being discovered and interpreted. In 1974 one of China's greatest archaeological discoveries was made in Xian. The terracotta warriors, guardians of Qin Shi Huang's tomb, were revealed. The purpose of this lesson is to analyze evidence from this excavation and determine what life was like in China 2,000 years ago.

OBJECTIVES:

To interpret archaeological evidence about Qin Dynasty China and its emperor, Qin Shi Huang.

To conduct research about the Qin Dynasty and Qin Shi Huang.

GRADE LEVEL: 6-12

TIME: 2-5 class periods, depending on research time.

MATERIALS: Handout, "Evidence."
Handout, "Facts About the Warriors"

PROCEDURE:

1. Explain the students that they are archaeologists who have been asked to interpret evidence from an excavation in China. Since they cannot go to the site, they must rely on pictures.

2. Background information:

   The excavation site is in Xian, once the largest city in the world and the capital of China for 11 dynasties. (Locate the Wei River and the modern province of Shaanxi on a map. Xian is the capital of Shaanxi.) Strategically located, Xian served as a vital link in the Asian trade routes. The archaeological excavation began in 1974 after a group of peasants digging a well stumbled upon the life-size terracotta figures.

3. Divide the class into groups of 4-5 students. Have each group compile a list of observations about the figures in the pictures. What might have been the purpose of these figures? What do they tell us about Emperor Qin Shi Huang? What can be discerned about life in China 2,000 years ago?
   (You may want to explain, at some point, that this is part of a tomb complex built for Qin Shi Huang who founded the Qin Dynasty in 221 B.C.)

4. Compare/contrast the lists developed by each group. Compile one class list that is acceptable by the majority of the students.

5. Have students research:
   a. the excavation of the terracotta warriors
   b. Qin Shi Huang's life
   c. the Qin Dynasty

   Once research is completed, compare findings with the list developed by the students. The Handout, "Facts About the Warriors," may be at any point of the lesson.

FACTS ABOUT THE WARRIORS

1. These warriors are from the first vault excavated. There are two additional vaults. These life-size warriors have been standing guard by the tomb of Emperor Qin Shi Huang. This cavern, or vault, contains the infantry section of Qin's army. The figures are life-sized clay models wearing armor or short, belted gowns. The bodies are hollow with solid arms and legs. It is thought that members of Qin's vast army served as models for the 7,000 clay figures. The warriors were once painted in brilliant colors.

2. The actual tomb of Qin Shi Huang has not been opened. It is speculated that magnificent treasures are buried there.

3. The warriors' subterranean tunnel-like resting places were once corridors covered by timber. Fire and rot have destroyed the structure.

4. We can distinguish chariot warriors from infantrymen and calvalrymen. We also know which of the figures were officers and which were ordinary soldiers.

   Generals: They wear a cap with a bird-like top, and armor with colored triangular fish scales on the chest. They are dressed in twofold battle robes with armor outside. They wear long trousers with legs protected by wrappings.

   Middle Ranking Officers: These figures wear a tall cap of two flat panels and a long robe with buttons on the right-hand side. They wear armor and their legs are covered with shinguards or long trousers.

   Lower Ranking Officers: They wear a single-panel tall cap, with a long robe and short trousers. Each figure has a belt around the waist and legs are protected with wrappings.

   Ordinary Soldiers: These warriors do not wear a cap or helmet but have short armor. Dressed in long robes with their hair tied.

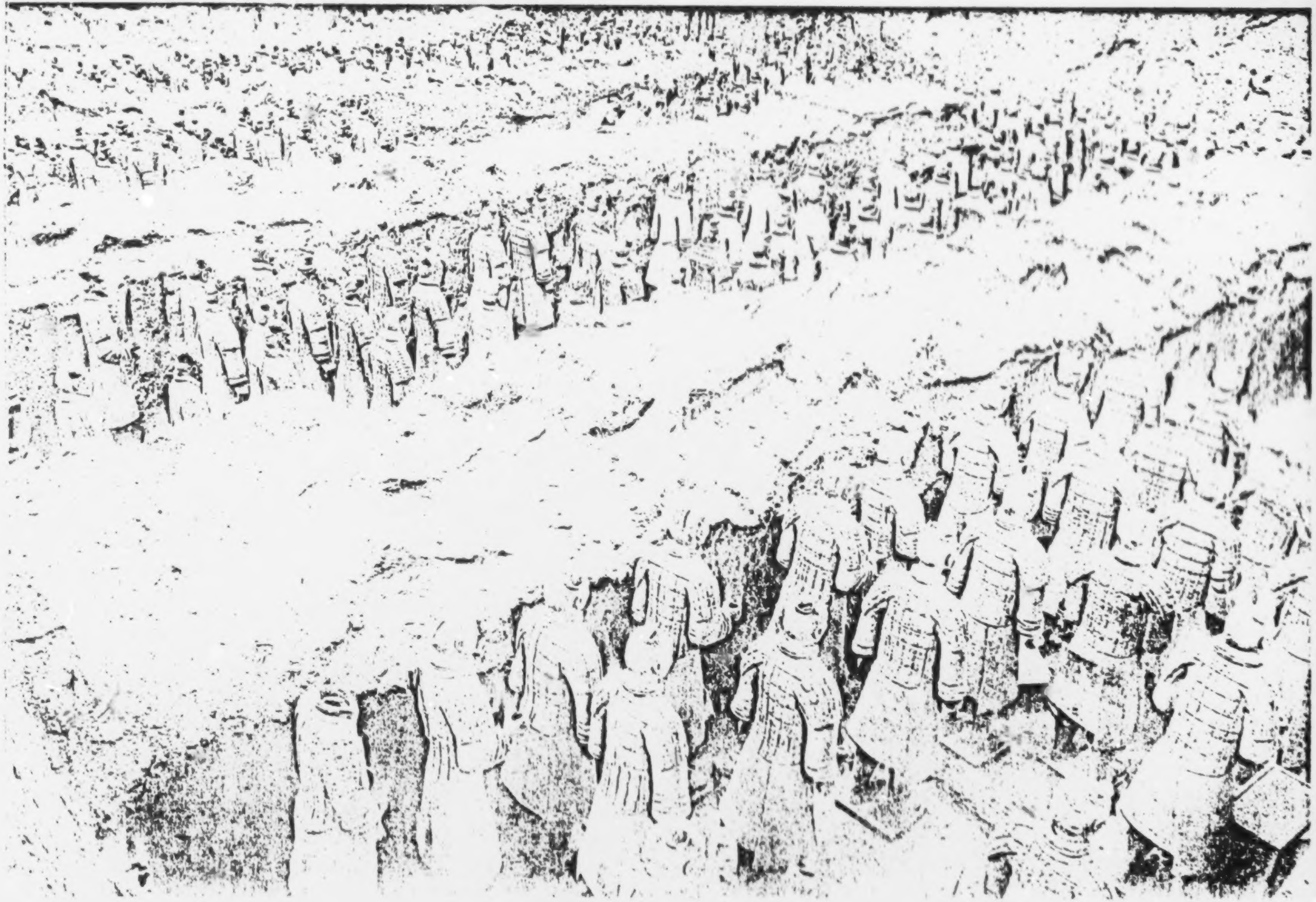
   Armored Warriors: Can be distinguished by headgear.

   Warriors wearing a square scarf are soldiers walking behind the chariots.
   Warriors with a cylindrical bun are mostly foot-soldiers serving the chariots.
   Warriors with a flat bun held either a long weapon or crossbow.
   Kneeling warriors have tied hair and were crossbowmen.

5. There are more than 130 battle chariots, over 500 chariot horses and 116 cavalry horses.

Handout : Evidence

#'s 1 - 7.



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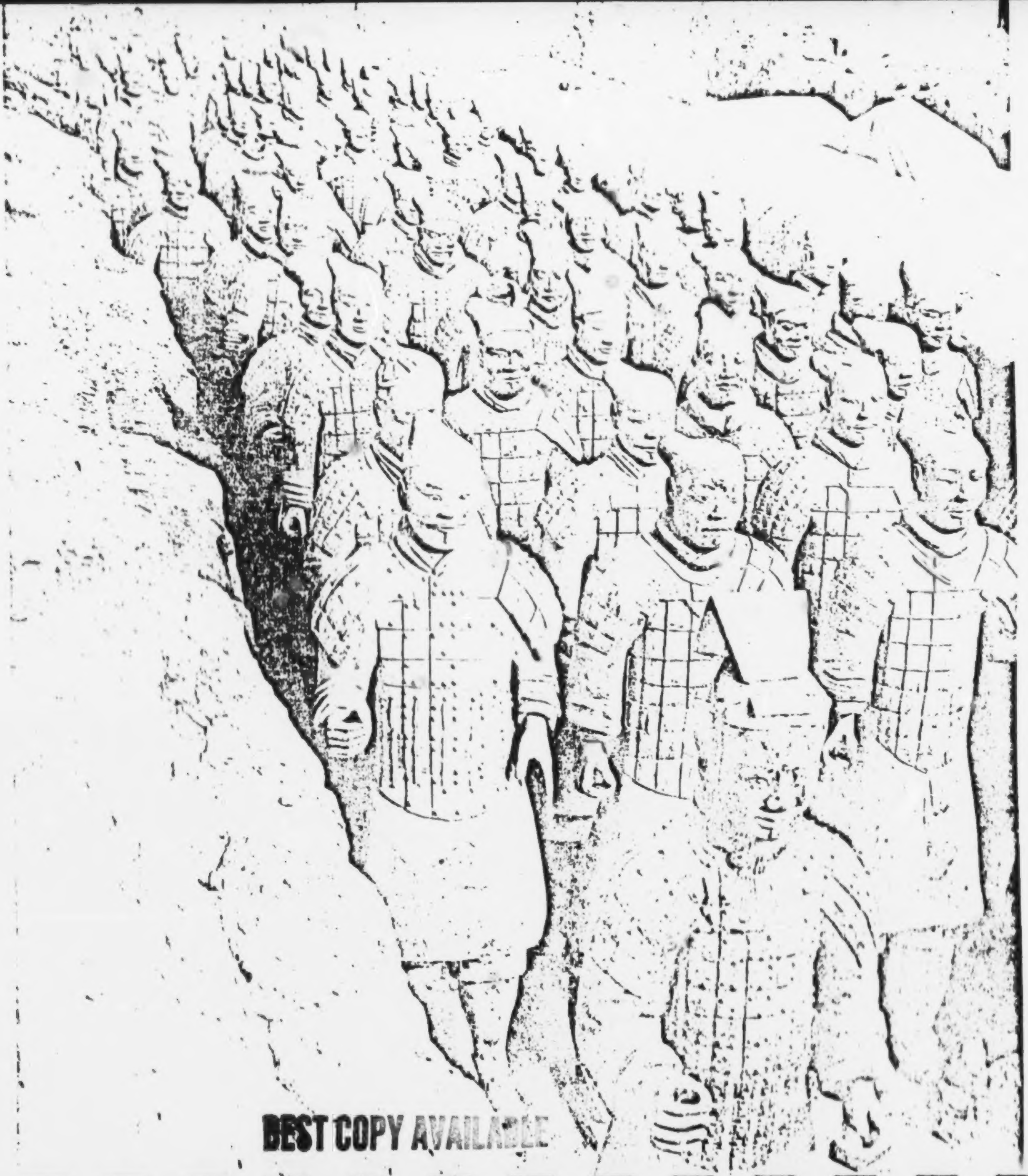

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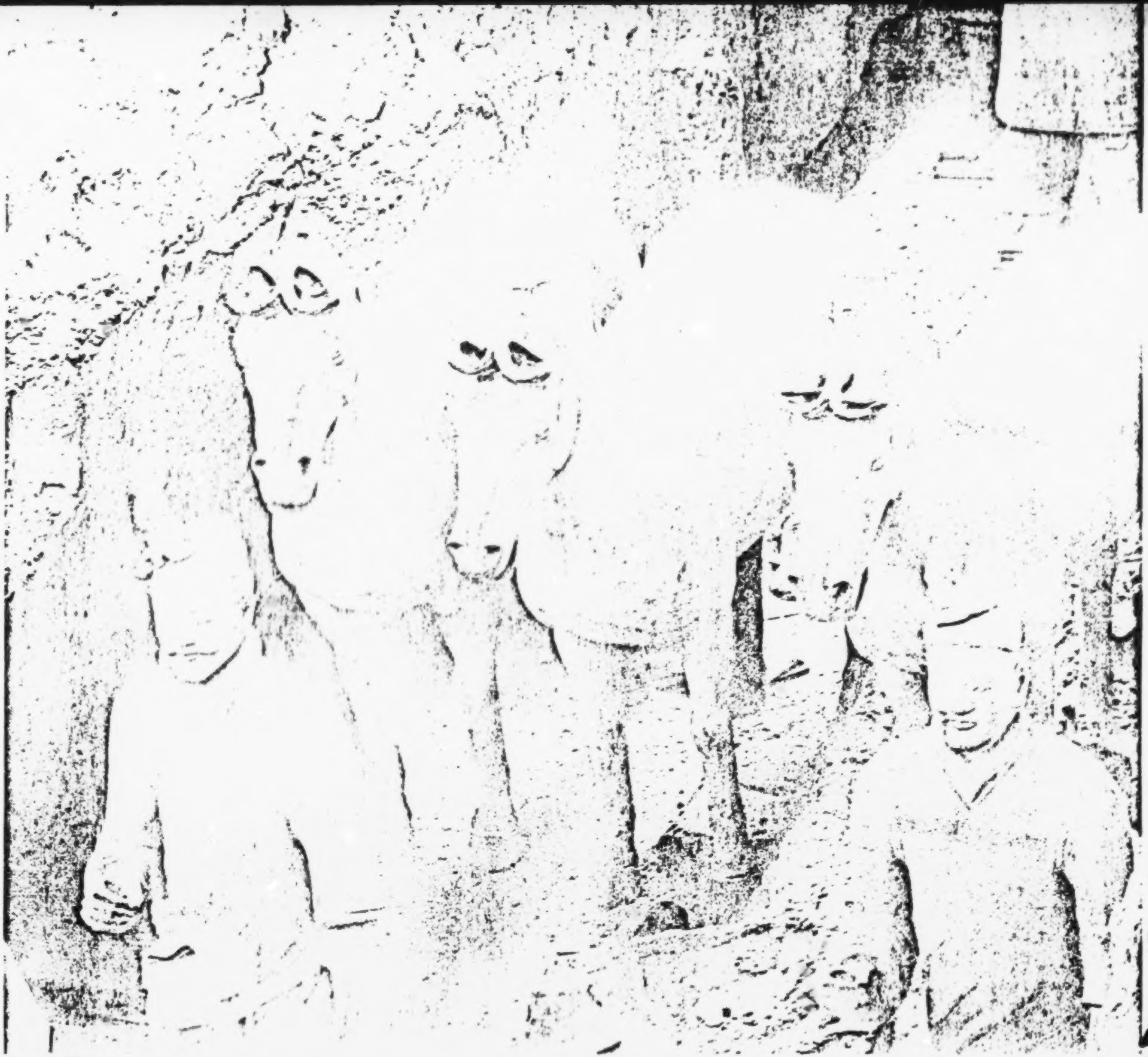

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Head of Pottery Horse

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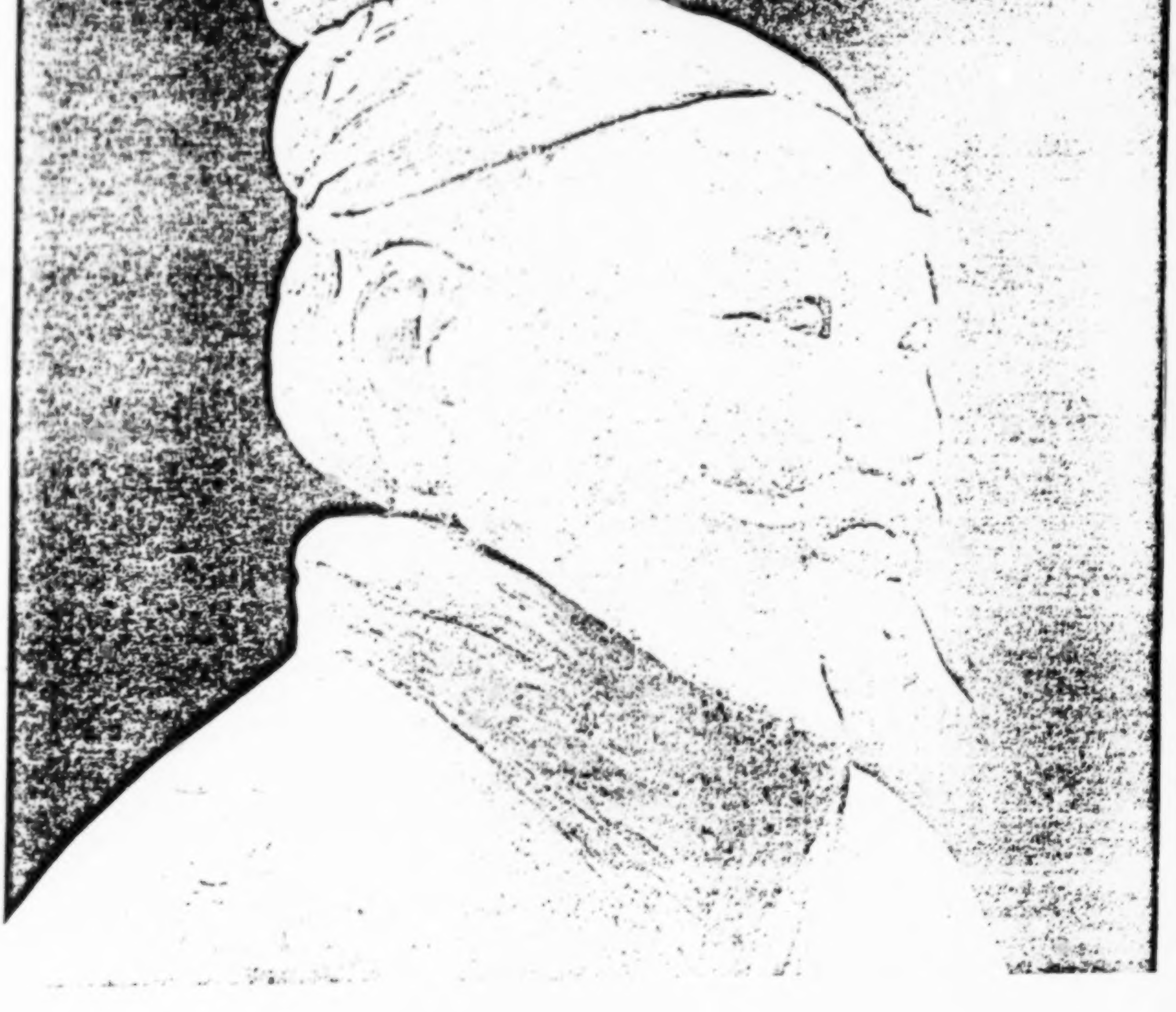

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